

THE
PREACHERS
Tripartite,
IN
THREE BOOKS.

THE FIRST
To raise DEVOTION in *Divine Meditations*
upon PSALM XXV.

THE SECOND
To Administer COMFORT by *Conference* with
the Soul, in particular *Cases of Conscience*.

THE THIRD
To establish TRUTH and PEACE, in several *Sermons*
Against the present
Heresies and Schisms.

The Second Edition.

By R. Mossom, D. D. late Bishop of London-
derry, in the Kingdom of Ireland.

S. Aug. Hom. 28. in Ezck. 3. 19.

Si me non audieritis, & tamen ego non tacuero, liberabo animam meam; sed nolo saluus esse sine vobis.

L O N D O N,
Printed by Edward Jones, for Luke Meredith, at the Kings-Head in St. Pauls
Church-yard, 1685.

PREACHERS

THEIR BOOKS

HOLLIS and SCHIMMEL

by R. M. D. D. Bishop of London
drawn to the attention of the

of the London Convention of the

LONDON
Printed by J. G. Smith, 10, Abchurch Lane, London, E.C. 4.

To the Right Honorab le,
KATHERINE
Countess of *PEMBROKE*, &c.

Together with her truly Noble Sister,
THE LADY
MARY SOANDES;

As dear in affection, as near in blood; The
Ornament of their Sex and Name.

A N D
To the true *Exemplars* of Piety, Honor,
and Faithfulness; whether of Nobility,
Gentry, Ministry, or Citizens;
Late Auditors and Communicants,
at the preaching of the Word,
and ministration of the
Eucharist,
At *S. P E T E R S.*

Robert Mossom

Dedicates the ensuing *MEDITATIONS*: which,
conceiv'd in the Closet, have had their Birth from
the Pulpit; and being now grown up to the Press,
they take heart to travel the World under
so just a Patronage and Protection.

A N D
The same holy Spirit of Truth, which accompanied
them to the ear and the heart of each reverent Auditor; bless
them also to the eye and the soul of every ingenuous
Reader: For a sustaining with grace in the
present Warfare; and a crowning with
glory in the future Triumph of
Christ's holy Church.

Amen.

To the Right Honorable
KATHLEEN
Countess of Eglar

My dear Madam
I have the honor to acknowledge the receipt of your letter of the 10th inst. and in reply to inform you that the same has been forwarded to the proper authorities for their consideration.

I am, Madam, very respectfully,
Your obedient servant,
Robert Mollon

At 2.30 P.M.
Robert Mollon

It is the pleasure of the Board to inform you that the same has been forwarded to the proper authorities for their consideration.

AND
The Board of Directors of the Company, who have the honor to inform you that the same has been forwarded to the proper authorities for their consideration.

TO THE
Ingenuous Readers.

BEcause just Promises are due Debts; I acknowledge my self a Debtor to the Church, by promise under mine hand, for the *Second Part* of my *Signs Prospect*; which (if they who importune me by their desires, assist me with their prayers) I doubt not by Gods blessing to perfect; notwithstanding the encumbrances to retard, and difficulties to discourage. Indeed, did not my Ministerial service (unexpected when I past my word) engage what time of the Night I might spare from my necessary rest, and my School-employment take up what time of the Day I could spare from my Family-charge; I had not run into so great arrears, in being so long behind-hand with so just a debt. Yet now, with that honest, though necessitated person in the Parable, I plead a *Patientiam habete, Have patience with me, and I will pay you all*; and till I can pay the Principal, accept the Interest: These *Treatises* and *Sermons*, a part of my Five years Service; which by a good hand of Providence (amidst all the variety of Secular changes) I did continue in a plenary discharge of all Ministerial duties, according to the legally established, and ever piously to be esteemed Order of the Churches *Liturgy*. And when I was forc'd from any longer Ministry at *S. Peters*, I may say with confidence, a *Congregation* was dissolved, which for reverence, charity and devotion, was not outvied, if parallel'd, by any in the World.

viz. Ab Ann
1650. ad Ann.
1652.

For

To the Reader.

For *their sakes* especially, that they may the better call to mind what they have heard, and so the more fully practise what they have been taught; I here publish to the eye, those Instructions I once delivered to the ear; And what many of mine Auditory have importuned me for in a *Transcript*, I here present them with advantage by an *Impression*, viz. Those *Divine Meditations*, which once warm'd their hearts with a devout fervor, when Communicants in the monthly ministration of the blessed *Eucharist*. Also, those *Choice Cordials*, which refresh't their Souls with a chearing vigor, when Combatants in the Christian warfare of their *Spiritual Conflicts*. Lastly, See our Contests with *Herésie* and *Schism*; in zeal, not so much to confute the Adversary, as to confirm the Orthodox; confirm them, even in Truth and Holiness. In which Contests, it is not the Bays, but the Olive, not victory, but peace, even the peace of *Jerusalem*, which is the aim and end of my Preaching; and God, who is the Searcher of hearts, will bear witness to the sincerity of this profession.

I know well, what I publish in *Print*, will find a *Critical Comment*, and censorious *Paraphrase* from some; but, if I may benefit the souls of Gods suffering Saints, I am not careful to stop the mouth, or smooth the brow of a clamorous, or supercilious censure. I will not fear it worse, nor expect it better in the whole Volume, then in a large Vineyard, that there be *tam uva quam labrusca*; some clusters of sound and sweet grapes, which have their full blood, and true spiritual vigor; though withall, some of lighter digestion not so happy in their soil or sun, and therefore not ripened to so divine a maturity and sweetness. Neither am I ignorant or unexperient'd, how much less the mind is affected with reading, then with hearing; even by how much a *Preacher*, in the particular gift of utterance, is the

To the Reader.

the more master of his tongue, then pen ; and so can speak much more piercingly to the eye, as an *Orator*, then as a *Scribe*. But, what my Pulpit-conceptions do lose by the Press, as to their affecting heat ; I hope they will have repair'd them by their informing light, the Judgment being more thorowly convinced by a frequent perusal, then a single delivery.

Whatsoever then you meet with of a devout vigor and solid nourishment, receive it as from the *Store-house of Heaven*, and only ministred by my hand ; it is wholly God's, and yours. But whatsoever is flat or crude, weak and indigested ; that's all mine own, it's like my self, and I shall not refuse, though blush, to father it. Accept the former, and excuse the latter : And as in that, I shall further your Piety ; so in this, do you express your Charity, the charity of a fair construction ; considering my busie and distracting charge of a *School-Tuition*, in which I am still engag'd (and I bless God I am so ;) as well to get subsistence, as employ my talent. This troublesome Task may well plead a favorable interpretation. Which yet is not all the kindness I crave ; your Prayers I sue for, *viz.* That God will make me farther serviceable to his Church and you, whose I am in the strictest bond of love, and heartiest zeal of devotion,

*From my House near Black-Friers,
over against the Old-Wardrobe,
Priddy Nonar. Febr. 1657.*

Robert Mossom.

To the Reader.

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and you, whose I am in the strictest bond of love, and
heartiest zeal of devotion;

From my House near Black-Friers,
over against the Old Exchange,
London, the 10th. 1657.

Robert Maffion.



Divine Meditations

UPON

PSALM XXV.

THE INTRODUCTION.

§.1.



Ell might *David* be called the *sweet Singer of Israel*, whose Heart was more divinely musical then his Harp, and the harmony of whose devout Soul did outvie that of his composed Song: His *whole life*, what was it but a *continued Anthem*? His several failings, through the indulgent mercy of his God, being made as so many steps of time, to add more grace and sweetness to the musick.

§.2. This his *Book of Psalms*, it is aptly called the Epitome of the whole *Bible*, and the Anatomie of the Spiritual man; yea, we may rightly entitle it, the Register of sacred *History*, the Ephemeris of the Churches *Prophecies*, the Library of Divine *Doctrine*, the Store-house of Spiritual *Comforts*, and the Treasury of holy *Devotion*; And that Devotion either Penitentiary, Invocatory, or Eucharistical: *Penitentiary*, in deep contrition, humble confession, and passionate lamentation; *Invocatory*, in fervent supplication, earnest deprecation, and pious intercession; *Eucharistical*, in gratulatory thanksgivings, laudatory oblations, and triumphal songs.

B

§.3. Here

2 Sam. 23.1.
Non minus vi-
vendi genere,
quam canendi
suavitatē im-
mortalem Deo
sui fuisse Can-
tileham, dicit
S. Ambr. lib.
de offic. c. 22.

David totus est
in depre. anda
vini peccato-
rum & cuiusdam
se sim quod
magnum &
multum dicit
v. 11 hoc de illo
cum Bethsabe
commissio Kimbi
intelligit. Sim.
de Muis in loc.

Mark. 6. 41.

Ad musicam an
ad memoriam
pertineat incer-
tum est, Rati b ni
nihil certi statu-
unt.

§. 3. Here amidst so large a store, choice is made of a *Penitential Psalm* (though none of the seven commonly called the *Penitentials*) fitted to its devotion to the sacred solemnity of the *blessed Eucharist*, and could we attain *David's* frame of spirit when he composed this *Psalm of Penitence*, O how well, how well would it become this *holy Sacrament*!

§. 4. If any inquire a reason why choice is made of this present *Psalm* for the constant celebrations of the *Lords Supper*, know, I have observed a secret vigor of devotion to diffuse it self into the soul, when exercised in prayer or meditation, making use of *David's Psalms* to draw heat from his flame, and administer heavenly matter for so holy an exercise; and upon this reason (O ye humble suppliants) I thought it an apt and profitable service, to give at once a pattern whereby to frame your *private devotions* in your Closet, and an help to compose your souls to an higher pitch of devotion in the publick solemnities of the *holy Eucharist*.

§. 5. Besides, the *mystery* and *benefits* of this blessed Sacrament, they are so many and so various, that no one single verse, or small portion of Scripture, may be a Text large enough for so copious a subject; wherefore, that many souls might receive something of instruction and devotion, see here I have chosen an *whole Psalm*, which divided into parts, like those *loaves* in the Gospel broken into peeces, it will so increase in the explication, as those did in their distribution; that whereas this Psalm, like one of those loaves, may seem in the whole, to be but sufficient for *one person*, yet shall it, by a blessing of grace, like as that, by a miracle of power, be in its divided parts, sufficient for *many fifties*.

§. 6. That this *Psalm* is of more then ordinary excellency and worth, as penned by a more then ordinary diligence and zeal, appears by the *Alphabetical order* of the Hebrew Letter, beginning each verse; The *Psalm* it self, is a mixture of various, yet devout affections, for that here the *Psalmist* moved with the sense of his sin, and the violence of his Enemies, he flies to God, for the *remission* of the former, and *protection* from the latter, and at last *salvation*, in respect of both, even to himself and the *Church of God*; this he does supported by faith and hope, of which hope and faith he gives a sure testimony, in the *commemoration* he makes of Gods abundant mercy, and faithful promises; And in the *profession* he declares of his sincere confidence in those promises, and his firm *expectation* of that mercy.

The

§.7. The Analysis of the Psalm.

A

B

C

D

E

The whole
Psalm con-
sists of Four
parts.

1. The Preface, vers. 1. *Unto thee, O Lord do I lift
up my soul.*

2. The Prayer

1. Deprecation, vers. 2. to 4. *O my God
I trust in thee, let me not be
ashamed, &c.*

2. Petition, vers. 4. to v. 8. *Shew me
thy ways, O Lord, teach me
thy paths, &c.*

3. The Medi-
tation

1. Laudatory, vers. 8. to v. 11. *Good and
upright is the Lord, &c.*

2. Consolatory, vers. 12. to v. 16. *What
man is he that feareth the
Lord, &c.*

4. The Con-
clusion

1. Supplication, vers. 16. to v. 23. *Turn
thee unto me, and have mer-
cy upon me, &c.*

2. Intercession, vers. 22. *Redeem Israel
O God, out of all his troubles.*

§.8. Now (O ye devout souls!) that we may inlarge upon this of *Dauids Psalm*, with the inlargement of *Dauids spirit*, whilst I shall pass through the several parts in an explicatory application of the particular words and phrases, let me revive and raise your sincere devotion, as the *Prophet* did the *Shunamites child*, as the *Prophet* laid his *mouth to the childs mouth*, his *hands to the childs hands*; so let me lay *Dauids* mouth to your mouth, his hands to your hands; that is, I mean, make his prayers your prayers, his meditations your meditations; And having the same devotion with *David*, we shall find a like acceptance with God; *whose ear is still open to our prayers*, whilst our hearts are laid open in his presence, the Throne of grace being the only refuge of an humble penitence.

2 Kings 4.35.

Verf. 1. *Unto thee, O Lord, do I lift up my soul.*

Joh. 3. 25.

§. 1. **B**Ut, O my Soul! hast thou not been lift up against the Lord in thy sinful rebellion? how then canst thou lift up thy self unto him in a sincere devotion? True, I have been long dead in sin, long buried in the grave of customary iniquity: yet I have *heard the voice of the Son of God*, in his Word, in his Sacraments; this a quickening, a reviving voice: And therefore unto him that calleth me, unto him that quickeneth me, unto my God, unto my Jesus, even *unto thee, O Lord, do I lift up my soul.*

§. 2. And though heretofore, in the state of darkness, sin and death, though then I have lift up my soul against thee in pride and profaneness, the high-way to hell; yet now let me lift up my soul unto thee in humility and devotion, the high-way to heaven. Pride and profaneness, they cast me from thee, then which what can be lower? But humility and devotion, they subject me to thee, then which what can be higher? Thus then raise me by humbling me; lay me low in my self; and this shall *lift me up to thee.*

Psal. 55. 6.

§. 3. Oh, how does Sin and Sathan, the flesh and the world, even the whole Powers of darkness, how do they with violence pursue after me? Oh give me then *the wings of a Dove, that I may flee away and be at rest!* Haste, haste, O my Soul, for thy escape; hie thee to the holes of the rock, to the wounds of thy Jesus; and for this shelter and succor, for this protection and safety, Oh see, *unto thee, O Lord, do I lift up my soul: Unto thee in the fulness of thy merits, unto thee in the riches of thy grace; unto thee in the embraces of thy love, and comforts of thy Spirit; unto thee, that thy thorns may be my crown, thy blood my balsom, thy curse my blessing, thy death my life, thy cross my triumph.* Thus is *my life hid with Christ in God*; and if so, then where should be my soul; but where is my life? And therefore *unto thee, O Lord, do I lift up my soul.*

Coloss. 3. 3.

§. 4. *I lift up my soul unto thee at thy Table*, who hast been thy self lift up for me on thy Cross; thou hast been lift up for me in a propitiatory sacrifice, and therefore I here offer my self to thee in a gratulatory oblation; thou *madest thy soul an offering for sin*, and here I make my soul an offering of thankfulness: In this Eucharist then accept my *ευχαριστία*, mine oblation of praise and thanksgiving, in which, O Lord, it is, that *I lift up my soul unto thee.*

Is. 53. 10.

§. 5. *Unto thee, O Lord, thy flesh, thy blood*; not unto the outward elements, the bread, the wine; unto thee and thy fulness, as the inward grace, not unto thee and their use, as the outward sign: My soul dwells not on those earthly symbols; but by them, as by a ladder, it ascends and lifts up it self unto thy heavenly riches: And thus whilst

whilst my body feeds on consecrated food, oh let my soul be filled with thy consecrating fulness; whilst my body tastes their wholesome sweetness, let my soul be satisfied with thy saving goodness. And to this end it is, that *unto thee, O Lord, I lift up my soul.*

A §. 6. *Unto thee, O Lord!* Oh make good thy name of Lord unto me; as Lord rebuke Satan, and restrain all earthly and carnal affections, that they do not once dare to whisper a temptation to my soul, a distraction to my thoughts, whilst I am in communion with thee, in prayer at thine holy ordinance: Do thou as Lord rule me by thy grace, govern me by thy Spirit, defend me by thy power, and crown me with thy salvation. Thou Lord, the Preserver of heaven and earth, *thou openest thine hand, and satisfiest the desire of every living thing;* Oh open now thine hand, thy bosom, thy bounty, thy love, and satisfy the desires of my longing soul, which *I here lift up unto thee.*

Psal. 145. 16.

B §. 7. Thou Lord givest bread to man from the earth, thou gavest Manna to Israel from heaven; give, oh give thy self unto me in this Sacrament, as the true bread, the heavenly Manna, the life-giving food of thy Church. Thou Lord art now reigning in heaven; oh do thou now also set up thy throne in my heart: Thou art exalted in heavenly glory, oh manifest thy self in thy gracious presence: In thy heavenly glory thou art the joy of holy Angels and blessed Saints; in thy gracious presence be thou now the reviving of devout souls and humble Penitents. O my love, my joy, my Jesus, my Lord! be thou present with me in thy Sacrament, present more then by inspiration, and make me present with thee, and that more then by meditation; even lift up my soul unto thee in a spiritual, real, and eternal communion.

C §. 8. Oh how does this blessed Sacrament add wings to devout souls, and wrap them up with S. Paul, *unto the third heaven*, in an extasse of contemplation and love! And what, shall my soul now lie groveling on the earth, hiding it self with *Saul amongst the stuff*, clogg'd and deprest with worldly thoughts, with earthly and carnal affections? No, it may not, it must not; *Christ is risen*, and therefore *sursum corda*, my heart, my spirit, that shall rise too, and *seek those things which are above;* even unto thee, O Lord, my Jesus, *do I lift up my soul.*

2 Cor. 12. 2.

1 Sam. 10. 22.

Col. 3. 1.

D §. 9. *My soul;* but how shall I call it mine, seeing it is thine, thine by purchase, thine, having bought it with thy blood? yea, is it not thy Spouse, whom thou hast wedded to thy self by thy Spirit through faith? And is not this holy Sacrament the Marriage-feast? If so, sure then, my Jesus, I was lost in my self, till found in thee; and therefore my soul is now, and not till now, truly mine, in being wholly thine; so that I can say with confidence, *I lift up my soul unto thee.*

E §. 10. *I lift up!* Oh the load of my sins! the burden of my flesh!

so

so heavy, that I cannot of my self lift up my head, how shall I then lift up my soul? Wherefore, O my Savior, do thou add thy strength to my weakness, thy supporting grace to my fainting spirit, and then *I will run after thee*; and *lift up* not onely my hands, but my heart, not onely my eies but *my soul unto thee*.

Rom. 12. 1.

§. 11. *My soul*; For it is not indeed the eye, or the tongue, or the hand, or the knee, but the soul, which makes the acceptable service in prayer and praises unto God; the devotion of the soul, that is the very soul of devotion; Wherefore that I may present my self a *living sacrifice* at Christs table, my best part shall be my first oblation, and therefore in the very preparation and entrance of this sacred solemnity, See, O see, *unto thee O Lord do I lift up my soul*.

Verf 2;3. *O my God, I trust in thee, let me not be ashamed, let not mine enemies triumph over me: yea, let none that wait on thee be ashamed; let them be ashamed which transgress without cause.*

Gal. 3. 1.

Ioh. 20 28.

2 Pet. 1 4.

§. 1. *O My God I trust in thee, &c.* My prayer O Lord is founded upon faith, my faith upon thy promises, so that because thou art my God, therefore I trust in thee, yea because I trust in thee therefore thou art my God; *My God*, otherwise, O Christ thou wert not my Jesus; but O my Jesus, who savest me by thy blood, in this thy Sacrament thou art *set forth crucified*, and I behold thy wounds, from whence, by the hand of faith, I pluck forth these comfortable words of life, *My Lord and my God*.

§. 2. *My God; mine*, for thou hast partook of my humane nature, and thou hast made me to partake of thy divine nature; thou hast taken upon thee my flesh, and thou hast communicated unto me of thy spirit; yea, in this thy Sacrament thou communicates body and blood, flesh and spirit, thy whole Manhood, yea thy very Godhead too, thy whole self as Mediator; therefore *thou art my God, and I trust in thee*.

Luk 7 6.

§. 3. *I trust in thee* to make good my right, to the Covenant of Grace, to make good my claim to the heavenly inheritance, yea, even to make good my communion with thee in all thy fulness; a communion so firm that the Bread and Wine I eat and drink is not more really my food, then thou my Jesus, in whom I beleve and trust, art *my God*. And for this so great a blessing of thy love, for this so great a benefit of thy grace it is, that *I trust in thee*; not in my self, not in mine own righteousness, who am not worthy *thou shouldst come under my roof*, or that I should crawl under thy table;

table; not worthy to gather the crumbs, not to pick up the scraps; muchless to partake of the riches, the fulness of thy bounty, thy love.

A §. 4. It is not that *I trust* in mine own faith, but in thy faithful-
ness; not in mine own repentance, but in thy pardon; not in mine
own preparation, but in thine acceptance; *in thee*, and in thy merits,
in thy mercies *do I trust*, *Let me not then be ashamed*, let me not be
disappointed of my hope, deprived of thy blessing: *I trust in thee*,
by this Sacrament to be filled with good things, Oh let me not then
be ashamed of my trust, in being sent empty away! I trust in
thee, as the rock of my salvation; even a firm rock, Oh let me not
be ashamed of my trust, as if I had leaned upon a deceitful reed, or
rested upon a broken staff! as if I had followed mine own devices,
and not attended thine Ordinance.

B §. 5. Thou my God hast promised, that whosoever trusteth in
thee shall not be confounded, Be it then unto me according to thy
Word; and seeing thou O God mayst as soon not be, as be unfaith-
ful, make my trust as firm, as thy promise is sure, and so shall I not
be confounded; nor confounded, as if I had taken a wrong course
to be saved, when I run to thee for salvation; or as if I had done
foolishly in seeking thy grace, by trusting to thy promise: and attend-
ing thy Sacraments, for the obtaining thy blessing; *Let me not thus
be ashamed*.

1 Pet. 2. 6.

C §. 6. Neither let mine enemies triumph over me, my homebred
Enemies, my lusts, my passions, when I return from thine Ordinance,
let them not thus triumph over me, saying, Vain man, what hast
thou gotten by all thy fastings and prayers? what hast thou profit-
ed by all thy siftings and winnowings, thy confessions and humili-
ations? what hast thou benefitted by all thy vows, thy resolutions
and renewed resignations? we are not yet abandoned, we are not
yet cast out; we still live, and are as mighty in power, yea, as ma-
ny in number, as ever we were; and thou as feeble, and as impo-
tent to resist and quell us, as ever thou wast. O let not mine Ene-
mies, my lusts, my passions, thus triumph over me; rather let thy
cross be to me, what thou hast made it to thy self a Triumphant Cha-
riot; by the efficacie of thy death, mortifying all my corrupt affecti-
ons, and bringing into captivity every imagination that exalts it self
against the power of thy grace.

2 Cor. 10. 5.

D §. 7. Yea, not onely I, but many others also with me, here wait
on thee at thine Ordinance, in obedience to thy command, and
confidence of thy blessing; let not, Oh let not me, nor them who
thus wait on thee, have so ill success, and fruitless labour, as if we
came to gather grapes of thorns, or figs of thistles; knock at the
wrong door for mercy. We come, and at thy full we come, as
heavy laden to obtain rest, as spiritually sick to recover health, as
secretly mournful to receive comfort; we come, and at thine invita-
tion

Matth. 11. 28.

tion we come, as thirsty to be refreshed, as hungry to be satisfied, as poor to be enriched. We come, and at *thy Command* we come, as weak to be strengthened, as fainting to be revived, as wavering to be established. For this, for this it is we come to thine ordinance, *we wait at thy table*: Oh *let none* that thus come unto thee, that thus *wait upon thee*, let none of them *be ashamed*; let none frustrate of their hope, return from thy Sacrament, as empty, and as dry, as sorrowful, and as fainting, as poor and as weak, as when they came. A

§. 8. Rather *let them be ashamed which transgress without cause*; even they, who not prizing thy love, despise thine ordinance, and causelessly absent themselves from thy table; as if a morsel of bread and a sup of wine were all the bounty and blessing of thy Sacrament. Yea, *let them be ashamed* who carelessly presume, or causelessly despair at thy table: They who carelessly presume, as if all Sinners were welcome, though ne'r so unprepared; or causelessly despair, as if no Sinners were accepted, though ne'r so penitent. B

This the Explicatory Application of what *David* hath put up in prayer by way of Deprecation, saying, *O my God, I trust in thee, let me not be ashamed, let not mine enemies triumph over me: yea, let none that wait on thee be ashamed; let them be ashamed which transgress without cause.*

Verf. 4, 5. *Shew me thy waies, O Lord, teach me thy paths; lead me in thy truth, and teach me; for thou art the God of my salvation, on thee do I wait all the day.* C

§. 1. **O**BSERVE how the devout Communicant thus bespeaks his God, his Saviour: *O my Lord, what is my hope? what is the blessing I long and pray for by this holy Sacrament? what is it but the blessing and hope of a Pilgrim, of a waifaring man? I have left Egypt, but am not yet in Canaan: I am still in the wilderness; and whilst my face is towards Jerusalem, the heavenly habitation of thy Saints, this is the object of my hope, this is the subject of my prayer, that thou wilt shew me thy waies, teach me thy paths, and lead me in thy truth.* D

Psal. 23 3.

§. 2. There are the waies of men, and the waies of God; the paths of sin, and the *paths of righteousness*: There are *thy waies*, and there are my waies; *thine* the waies of truth, mine the waies of error; *thine* which are good in thine eies, and mine which are good in mine eies; *thine* which lead to heaven, mine which lead to hell: Wherefore *shew me thy waies, O Lord, teach me thy paths*, lest I mistake mine own E

own waies for thine; yea, lead me in thy truth and teach me, lest I turn out of thy waies into mine own: shew me thy waies, by the ministry of thy word; teach me thy paths, in the guidance of thy Spirit; lead me in thy truth, by the assistance of thy grace.

§. 3. Oh how have I been blinded in my Judgment, not discerning the *light of thy truth*, through the thick mist of mine own wilfulness and pride! But now thou hast convinc'd me of my wanderings, *shew me thy waies*; now Lord especially shew me thy waies, now so many and so diverse, yea, so cross and contrary are the waies of men and of the world, though all pretending the paths of God, and leading to the *heavenly Jerusalem* of peace and life. Thou Lord who *searchest the heart and tryest the reins*, who *understandest our thoughts afar off*; thou, even thou knowest the secret trouble of my Closer-thoughts, the private anguish of my souls distractions; in that, viewing the waies of men and of the world, I see thy holy Name made to mask the face of wickedness; and under the most *signal judgments* of thy displeasure, men plead *signal testimonies* of thine acceptance, even in what thy soul hates, thy Word condemns, and thy wrath pursues.

§. 4. Whilst I see *Covenants* and *Engagements* entred with a seeming zeal, but broken with open perjurie; whilst I see *Sacrilege* possess, yea demolish thy Temples, and yet *Hypocrisie* pretend a propagating thy Gospel; whilst I see injustice in the seat of Judgment, Profaneness invade Devotion, and Violence suppress what is sacred and religious; sure these waies of the world are none other then the waies of deceit, and *lead into the chambers of death*. But thy waies, O Lord, are waies of truth, and *lead in the paths of life*; wherefore *shew me thy waies, and teach me thy paths*.

§. 5. Do thou *shew me*, and do thou *teach me*. While others take upon them to shew me thy waies, they teach me to throw off the *sacred Order* thou hast established in thy Church, as wicked and antichristian; they teach me to desert thy *publick Worship*, as Popery and Superstition; yea, they teach me Heresie, and pretend it is thy Word; they teach me Blasphemy, and pretend it is saving Doctrine; they teach me Schism, and pretend it is the Communion of Saints; they teach me to prophane thine Ordinances, and pretend it is to *worship thee in Spirit*. Wherefore do thou, *thou Lord, shew me; do thou teach me*; as shew me thy waies in thy Word, so teach me thy paths by thy Spirit; yea, *lead me in thy truth, and teach me*; make me to learn by practising; let the experiences thou givest me of thy sanctifying grace, confirm my soul in the sincere profession of thy *saving truth*.

§. 6. But O my Jesus behold me here, another poor *Bartimaeus*, so blind, that to shew me thy waies, thou must not only point them out, but also give me eyes to see. Yea, I here present my self at thy Table, as another *impotent Cripple in the Temple*; so that to lead me

Psal. 139. 1, 2, 23.

Prov. 5. 27.

Psal. 16. 11.

J. h. 4. 24.

Act. 3. 2.

Heb. 13. 8.

Heb. 10. 23.

Jer. 17. 5.

1 King. 13. 4.

Jon. 4. 7.

Pla. 146. 5, 6.

in thy truth, thou must not onely go before me, but give me feet also to *run after thee*. And that thou my Jesus (*who art the same yesterday to day and for ever*) wilt now by a miraculous power of thy grace and truth, even cure my spiritual lameness, and ignorant blindness, this is the ground of my hopes, thy Promises; this is my encouragement, thy Sacrament; in which Sacrament and Promises thou art exhibited unto my soul, as the *God of my salvation*. In thy word thou hast given the promise, and in thy Sacrament that promise is sealed; that thou wilt save me from the pathes of death, and lead me in the *way of everlasting life*, and so faithful art thou *who hast promised*, that safer it is for my soul to be as low as Hell with a promise, then to be as high as Heaven without it, though as low as hell, yet would hope bear me up, and though as high as heaven yet would presumption throw me down.

§. 7. Thou, O God, who art my trust, art *my salvation*, my trust is not in the *arm of flesh*, that, like *Jeroboams* hand doth suddenly wither; my trust is not in humane power, or policie, that, I see by daily experiments, proves like *Jonas Gourd*, when the Sun beats hottest, when trouble and distress is the the greatest, then doth it vanish and come to nothing; what then is my trust? Truly Lord my trust is even in thee, *who hast made heaven and earth*; whose Wisdom will find out the way, and Power effect the means of my salvation, notwithstanding all the present difficulties, and seeming impossibilities of deliverance.

§. 8. Yea, thou O Lord, my joy, my Jesus, thou art the *God of my salvation*; Oh transcendent love! Oh rich mercy! Oh incomprehensible goodness! *the God of my salvation*! Blessed Saviour, had the efficacy of thy merits extended no further to the race of mankind, then mine own self; yet wouldst thou glory and make me rejoyce in being the *God of my salvation*. And Oh firm salvation! which is founded upon the Grace, Wisdom, Power and Faithfulness of my God! in all which attributes my God, my Jesus communicates himself unto me in this his Ordinance, sealing me the *salvation of my God*: and giving me a communion with the *God of my salvation*, in this holy Sacrament.

§. 9. O how willingly could my soul dwell upon *the Mount*, and build *Tabernacles* for this contemplation of my Saviours love? how do I behold him through faith, communicating himself unto me in *all his fulness*: Which fulness is in his Church, and in his chosen, as the soul is in the body, and in the members, whole in the whole, and whole in every part. So that though he gives *salvation* unto all, yet does he communicate himself unto my soul, in that fulness of his merits, and grace, as if I were *saved alone*. And Oh that my soul could imitate my Savior! Oh that my heart might return like love! in giving *my self*, my whole self unto my *Jesus*, even in that fervor of affection and ravishment of spirit, as if

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I alone were wholly to possess him, joying in him, and enjoyed by him, as the one and onely God of my salvation.

§. 10. Seeing then, thou art the God of my salvation, *on thee do I wait all the day*; so that, If I find not present comfort in thy blessed Sacrament, yet *on thee will I wait*; the husbandman doth not sow his seed and reap his crop in a day, wherefore if thou art pleased to defer thy salvation, for the trial of my faith, and love; yet *on thee will I wait*, in a constant use of those sacred means thou hast ordained, and the continued practise of those holy duties thou hast enjoined; and though this be all my daies; Oh let not my faith faint, seeing I cannot wait too long, for the grace I so much desire, and which am assured I shall at last obtain, seeing *he who indures to the end shall be saved*.

Marth: 24. 23.

§. 11. *On thee do I wait*; *on thee*, whose hand of bountie, whose bo'om of love, yea, whose bowels of mercy are not onely opened but enlarged to all humble penitents; *on thee do I wait*, wait to hear the secret voice of thy Spirit speaking peace unto my conscience, wait to feel the reviving vigor of thy grace, quickning mine obedience; wait to see the subduing power of thy holy Spirit quelling my rebellious sin; wait to feel the ch'aring vertue of thy heavenly comforts, refreshing my fainting soul; for all these thy blessings, *O thou God of my salvation, on thee do I wait all the day*. *All the day*; being never so satisfied with thy goodness, as not more eagerly to long after thy heavenly fulness; wherefore now refresh my faintings, quench not my desires; but the more freely thou gives, let me the more eagerly covet; the more sweet is thy mercy, let be the more eager my longings, that so my whole life on earth may be a continued breathing after that eternal fellowship and communion with thee in Heaven; thus, thus, *let me wait*, even all my life, *all the day*.

Verf 6, 7. Remember, O Lord, thy tender mercies, and thy loving kindnesses, for they have been ever of old; Remember not the sins of my youth, nor my transgressions, according to thy mercy remember thou me for thy goodness sake, O Lord.

§ 1. **O** My God! thy former mercies are pledges to me of thy future grace. Wherefore, remember, O Lord, thy tender mercies, and thy loving kindnesses, which have been ever of old, exhibited by thy Spirit in this Sacrament; Are not thy mercies O Lord, like thy self, *from everlasting to everlasting*? thy mercies they have

Psal. 90. 2.

have been ever of old, and sure the streams cannot fail, where the fountain is inexhaustible, and such is thy goodness.

Isa. 43. 26.

§. 2. But how is it then that my soul dwells in darkness, if thou be light? how is that I remain disconsolate and miserable, if thou Lord art so gracious and merciful? thou lovest to be importuned in prayer, and thereby, as it were, *mindful of thy mercy*, not that thou art forgetful of thy love, but that thou wouldst have us sensible of our wants. Wherefore, lest thou shouldst do as my sins have deserved, cast me out of thy thoughts, let my humble suit remind thee of thy mercies; *Thy tender mercies*, for it is no ordinary medicine that will cure my soar, no mean mercy that will save my soul; the sadness of my afflictions requires the tenderness of thy compassions, wherefore *Remember, O Lord, thy tender mercies.*

Psal. 42. 7.

§. 3. *Mercies*; O how does one deep call upon another? the depth of my multipl'd miseries, calls, loudly calls upon the depth of thy manifold mercies; even *that mercy*, whereby thou dost pardon my sin and help mine infirmities; *that mercy*, whereby thou dost sanctifie me by thy Grace, and comfort me by thy Spirit; *that mercy*, whereby thou dost quicken me with life, and preserve me from death; *that mercy*, whereby thou dost deliver me from Hell, and possess me of Heaven. *Remember, O Lord, all those thy mercies, thy tender mercies*, which as they have been of old unto thy Saints, so now seal them unto thy servant, in this blessed Sacrament.

§. 4. And as thou seals me *thy tender mercies*, so convey unto me *thy loving kindnesses*, even those enlightning gifts, those beautifying graces, those refreshing comforts, those divine manifestations of thy presence, those secret aspirings of the soul, those devout raptures of the Spirit, those divine meltings of the heart; that peace of conscience, that joy in the holy Ghost, all these *thy loving kindnesses*, let me in some proportion of measure taste, if not in some measure of fulness enjoy, in a blessed communion with thee my Jesus, in this sacred solemnity.

Psal. 63. 4.

§. 5. Thy Saints of old, how have they come from this thy Table *satisfied with good things*? and like *Giants refreshed with wine*, furnished to every good work, and strong to resist the temptations of Satan? having been made partakers of thy precious blood, which thou sheddest for them; how have they been animated in the profession of faith, to shed their dearest blood for thee? Yea, *remember* those thy former mercies to mine own soul; when I have come with sorrow and returned with joy, come trembling in fear, and returned exulting through faith; come fainting and weak, returned strengthened and confirmed. And what Lord! hath thy Table been so sweet a refreshing, and shall it not be so still to my soul? if I come the oftner, shall I return the sadder? and by how much

I am the more eager in my desires, wilt thou be the further off in thy fulness?

A §. 6. This indeed my sins have deserved; but *thy mercies* they are *tender*, and will not deal with me according to my deserts; wherefore *remember* then thy old mercies, not my old sins, thy tender compassions not my present transgressions; call not to mind the *sins of my youth*, to visit them upon the years of my riper age; wean me from my youthful sins, and give me not over by a just judgement upon their provocation, to more manly, more stubborn impieties. Just it were that the sins of my greener years should deprive me of thy blessing in my riper age; but whilst my sins move thee to wrath, let thy compassions move thee to mercy; that so my former unworthiness withhold not from me the blessing, and grace of thy present Ordinance, *remember thou me* in this according to thy mercy, for thy goodness sake, O Lord.

B §. 7. According to *thy mercy*, not mine, for I have forsaken those *mercies* thou madest *mine own*, in being cruel to my self by my sin; through distrust of thy promise, upon presumptions in thy mercy; yea let it be, for *thy goodness sake* not mine, for *in me*, that is *in my flesh dwelleth no manner of thing that is good*; let thy goodness then be the motive, thy mercy the rule of all that grace, and of all those blessings, thou vouchsafest unto my soul.

Ion. 2. 8.
Psal. 59. 10, 17

Rom 7. 18.

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D Vers: 8, 9, 10. *Good and upright is the Lord, therefore will he teach sinners in the way. The meek will be guide in judgement, and the meek will he teach his way. All the paths of the Lord are mercy and truth, unto such as keep his Covenant and his Testimonies.*

E §. 1. *Good and upright is the Lord, therefore will he teach sinners in the way*; The true knowledge then, O God, of thy will is the gracious manifestation of thy goodness; *Good is the Lord* in the graciousness of his promises, *upright is the Lord* in the truth of his performances; and this *grace and truth* which is the *habitation of his Throne*, is the refuge of the sinner, the sanctuary of the penitent; whom *he teacheth in the way*, even the way of truth, the way of holiness, the way of life.

§. 2. *The Lord is good*; And where Oh my soul canst thou better *tast the goodness of the Lord*, then in this blessed Eucharist, the sacred feast of the Lords goodness? and as his goodness doth invite thee, so let his uprightness encourage thee; for that, *faithful is he who*

Psal. 34. 8.

Rom 5. 1, 2

Psal. 42. 11.

Exod 23 4.

Rom. 5. 8, 10.

Joh. 6. 27.

Isa. 40. 3.

2 Pet. 2. 2.

Psal. 16.

Psa. 16. 11

Rom. 16. 26.

Psa. 119. 105.

who hath promised, faithful to give according to his promise, healing for thy wounds, strengthening for thy weakness, comfort for thy sorrow, yea, give that which is the compendium of all spiritual good things, *Peace of conscience and joy in the holy Ghost.*

§ 3. Why art thou so heavy *O my soul?* and why art thou so cast down within me? Is it because thou hast broken the Covenant of thy God, even the Covenant of reconciliation sealed thee by the Sacrament, and that thus, by thy sin, thou art become at enmity with thy maker? Be it so, yet will not *the Lord who is good*, be as gracious to his Enemies, as he requires us to be to ours? It is his own Law, *If thou meet thine enemies Ox or his Ass going astray, thou shalt surely bring it back to him again;* Now God meets us sinners, and all sinners, as such are his Enemies; he meets us straying like the beast without understanding; and what? will he not bring us again unto himself, the sole proprietarie by that first right of Creation, and that more firm right of Redemption.

§ 4. Our Lord and Saviour Christ Jesus blessed for ever, he comes to seek those that are lost, to raise those that are fallen; yea, read his Commission, *Luk. 4. 18. he comes to preach the Gospel to the poor, to heal the broken hearted, to preach deliverance to the captives, to recover sight to the blind, and to set at liberty them that are bruised,* to this, to all this is he sealed of the Father, and that he will do it he seals unto us in the Sacrament; so that as sure as the Lord is good and upright, merciful and faithful, so sure it is he will not cast off the penitent, he will not reject the humble, but will teach even sinners in the way.

§ 5. *The way, ἡ ὁδὸς,* By an excellencie above all the waies of men and of the world, in respect of the Author that prescribes it, it is the *way of the Lord*; in respect of the hand that points it out, it is the *way of truth*; in respect of the passengers which tread it, it is the *way of the just*; and in respect of the end to which it brings us, it is the *way of life*; but as to the proper nature and essential being of this way, this, *the way*, it is the *obedience of faith*; the obedience of faith, that Gospel-path, in which we have Christ for our leader, the Saints for our fellow-travellers, and the Word of God for a light unto our feet, and the blessed Sacrament our best Viaticum, the choicest provision for our spiritual journey, in this our earthly pilgrimage to the heavenly Canaan.

§ 6. Be it so then, that when now my soul would raise it self on the wing of prayer, and approach the *Throne of Grace* in this blessed Ordinance; be it so that my accusing conscience tells me, I am a sinner, and therefore not worthy the knowledge of God, or the quicknings of his grace, not worthy a communion with Christ, a participation of his fulness; yet to this shall my afflicted soul reply, in the returns of faith, *God even teacheth sinners in the way*, so they be humble, penitent sinners; and from hence know I, that the Lord

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Lord teacheth sinners, even from hence, that he is good and upright, *Good and upright is the Lord, therefore will he teach sinners in the way.*

A §. 7. Further yet, *The meek he will guid in judgement, and the meek will he teach his way*; the humble and meek God will enlighten and instruct, to a right discerning the waies of his providence, and the misteries of his truth; he will not suffer them to be lead away with the *error of the wicked*, but amidst the many secular changes, and seducing heresies, he gives them *the Spirit of Wisdom and revelation in the knowledge of him*; and thus the *eye of their understanding being enlightened*, whatsoever is the condition of their temporal being, they know what is the hope of their spiritual calling, even the glorious riches of an heavenly inheritance.

2 Pet. 3. 17.

Ephes. 1. 17, 8.

B §. 8. Thus then does God *give grace to the humble*, to the humble not so properly said to the humbled; for humbled we may be, when prest down under the weight of punishment; but humble we cannot be unless laid low in the sence of sin, without this sence of sin, we shall be as far from being humble, as from having grace. But Oh the languishings of my soul under the weight of my sin! *My sins are gone over my head, and are become a sore burden too heavy for me to bear*; too heavy not onely in their punishment and wrath, but even in their pollution and guilt: If so, yet, though humbled, be not dejected, O my soul, but rather comfort, O comfort thy self in this holy Sacrament of thy Jesus, through faith in the promises of his grace; for that by how much the more thou art humbled for thy sin, by so much the more do those promises of grace and glory belong to thee in the Gospel; which are peculiarly made of God in Christ, and by Christ conveyed in his Sacrament *to the meek and lowly in heart.*

Psal. 38 4.

Math. 11. 29.

C §. 9. To such, to such it is, Christ here calls, with a *venite ad me, Come unto me*; And all those who thus come unto Christ, even unto Christ in this his Ordinance, they shall *find rest unto their souls*, to whom belongs the promise here, that he will *guid them in judgement, and learn them his ways*, whereby they became *θεοδιδασκτοι*, taught of God; he will so judge them, as to guid them in judgement; so correct them, as that their corrections shall draw them to him, not drive them from him, their *μαρτυρια* shall be *μαρτυρια*, their corrections shall be their instructions, *they shall teach them his waies.*

Math. 11. 29.

D §. 10. If God then *teach sinners*, they must be such as are humbled for their sin, and in their humiliation become *meek and lowly in heart*; and well might the Apostle say of a meek spirit, that it is *in the sight*, that is in the judgement and approbation of God, of great price, of much value; when here the whole work of sanctification is comprised in the one grace of meekness; and no wonder then, if so few know the waies of God, when so many are enraged with passion,

1 Pet. 3. 4.

tion, filled with envy, swoln with malice; to be far from meekness is to be far from God, far from holiness, far from truth; for it is the meek that he will guide in judgement; it is the meek that he will teach his waies.

§.11. But further yet, *All the paths of the Lord are mercy and truth unto such as keep his Covenant and his Testimonies.* It is the mournful complaint of the devout soul, saying, Since I came last to this Table of the Lord, and entred anew into covenant with my God, oh! how have I broken my sacred vows, by my sinful relapses? Yea notwithstanding mine often sincere desires, and seemingly firm resolutions, yet how weak have been my holy endeavors, and much more imperfect my spiritual performances? To this sad complaint of mournful penitence, the Word of God returns this gracious answer of divine comforts, that *all his paths are mercy and truth*; mercy goes before his face to prepare a way, to make plain a path for the access of languishing souls to his Throne of Grace; yea this blessed Sacrament is the very Mercy-seat of our God, where Jesus Christ is exhibited to the Father, as the propitiation and atonement for the faithful.

Rom. 3.3.

Psal. 85. 10.

§.12. Where then there is faith and repentance, it is not our failing, that shall make *Gods truth to fail*; not our defects which shall make his *promises of none effect*; no, though justice, exact justice, doth require a perfection of our obedience, yet mercy, indulgent mercy will vouchsafe acceptance through Christ; through Christ, in whom *mercy and truth are met together*, on purpose that *righteousness and peace may kiss each other*; even in him our blessed Mediator, in him do meet all the paths of God, in which he brings salvation to his Church; and those paths are now become beaten roads, right *via Regia*, the King of Heavens high-waies, in which we have our passage from sin and death, to righteousness and life; from guilt and misery, to holiness and glory; and these paths of our God, what are they but his *Mercy and Truth* in Christ Jesus?

Jam. 2. 13.

§.13. But O my soul, that the *paths of the Lord are mercy and truth*, it is to them that keep his *Covenant and his testimonies*; seeing then thou hast broken his Covenant, and transgressed his Testimonies, how canst thou expect the acceptance of mercy, and the blessings of truth? True, I have sinned, and through my sin, mine obedience is become imperfect; but what, is not the Covenant of my God a Covenant of Grace; where *mercy rejoiceth*, yea *triumpheth against judgment*; yea, is not the Covenant of my God, that Covenant made with *Abraham*, confirmed by Christ, and sealed by this holy Sacrament, a part of which Covenant is the remission of sins? if so, then shall faith and repentance be accepted through Christ, and all my imperfections made up with the righteousness of his most perfect obedience.

§.14. Indeed, were our obedience perfect, what need should we have

have of Christ, to justify and save us? though *Truth and Justice* then may blame, and condemn our failings, in the keeping of Gods testimonies; yet *grace and mercy* go before, to vail all with the robe of Christs righteousness, to a pardoning our infirmities, an accepting our persons, and a rewarding our services; though we cannot then keep the Covenant and Testimonies of our God in an Angelical purity, yet may we do it in an Evangelical sincerity; though not in a full perfection, yet in a sincere endeavor of holy obedience, and blessed is that soul which shall witness the saving comfort of this sacred doctrine, that *all the paths of the Lord are mercy and truth unto such as keep*, even thus keep his Covenant and his Testimonies.

Psal. 89. 14.

Psalm 3. 12, 13, 14

B Verſ. 11. *For thy name ſake, O Lord, pardon mine iniquity for it is great.*

§. 1. **T**He very beſt of Gods Saints do not ſo perfectly keep the Covenant and Testimonies of their God; but that in thoughts of his *Covenant*, they may well have a ſenſe of their ſin; in the meditation of his *Testimonies*, they may well have an apprehenſion of their tranſgreſſions; and this is that which put David here upon this emphatical ejaculation of fervent prayer, *For thy names ſake, O Lord, pardon mine iniquity for it is great.*

§. 2. Thou Lord, not only art *good and gracious*, but thou wilt alſo be ſo acknowledged, ſo declared; yea, as ſuch worſhipped and adored; that thy name then be not diſhonored, let me though a ſinner be accepted, pardon mine iniquity, that it be not ſaid, thou ever rejectedſt a poor penitent, and thereby loſe the glory of thy name, whole *name is merciful*. A merciful clemency is a royal virtue, and honorable in every Sovereign Maſteſty; thou then, O Lord, who art *the King of Glory* make this thy holy Sacrament to be the broad Seal to my pardon; and this, for *thy names ſake*, even for thy mercy ſake, by which thou art as well known, as any man can be by his own name.

Exod. 34. 5, 6.

Psalm 24 7, 8.

§. 3. I plead not, Lord, my merits, who am *leſs then the leaſt of thy mercies*, and as I look not upon my merit, ſo nor do thou look upon my demerit; as I do not view my worthineſs, ſo nor do thou view my unworthineſs; but thou who art called the *God of mercy*, be unto me what thou art called. make good the glory of *thine own name* in being merciful unto my ſin, of which, I cannot ſay as Lot of Zoar, *is it not a little one*? no, it is great, for that it is againſt thee ſo great a God and ſo good to me; Great, for that my place, my office, my calling is great; the Sun, the higher it is, the

Gen. 19. 20.

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less it seems, but my sins, the higher I am, the greater they are, even in thine, and others eyes.

§. 4. *Great*, for that my knowledge of thee and thy waies is great, I knew thy will, and yet did it not; my conscience check'd me, and yet I obeyed not; thy Spirit moved me, and yet I yeilded not; *Mine iniquity is great* for that I have greatly multiplied and increased it, so that it is become great in quality and in quantity; great in weight and in number; very heinous, very numerous; yea the number of my sins is numberless, those I know and confess, are few in comparison of what are *unknown* and *hidden* from me.

Psal. 19. 12.

§. 5. Yet further, *mine iniquity is great*, for that mine apprehension of it is so great, that I know more ill by my self then by any other; each man best feels his own burden, and the *burden of my sins* is such as is *too heavy for me to bear*: Lastly, *mine iniquity is great*, for that, it is such a debt, as I am no way able in the least part to make satisfaction; And even a little debt is great, to him who hath nothing to pay. Wherefore, O Lord! hide not thy *great mercy* from me, who hide not my great sins from thee; and the greater is the guilt of my sin, the greater shall be the glory of thy mercy to pardon it; let it be the glory of thy mercy then to pass by mine offences, so shall the greatness of my sins make the glory of thy mercies more conspicuous, for that *where sin hath abounded, there grace doth much more abound*.

Rom. 5. 20.

§. 6. And thus, though I went against mine own knowledge in sinning, yet do not thou Lord go against thine own nature in punishing, who hast promised, if we *beleeve and repent* thou wilt forgive; and now, as my sins teach them *that stand to take heed lest they fall*, so let thy pardon of my sins, teach them that are fallen, upon their repentance, not to doubt of thy mercy and forgiveness; which mercy and forgiveness do thou seal unto my soul, and to each humble penitent, through *Jesus Christ*, in a return of peace unto our consciences by this *blessed Sacrament*.

1 Cor. 10. 12.

§. 7. In the close, observe the strange, yet strong argument of faith and repentance; *Pardon mine iniquity for it is great*, what! does the humble penitent pray and plead for pardon, from the heinousness of the offence, and the multitude of the sins? yea, and an enforcing plea it is too, when uttered from a broken heart and contrite spirit; for that then, even then, is God most affected with mercy, when he sees man most afflicted with misery. This cry then of the humble penitent unto God, *pardon my iniquity for it is great*, is like that of the languishing patient unto the Physician, help me for I am dangerously sick; this we are sure, the greater the sense of sin, the greater the sincerity of repentance; where then there is true penitance, it will be a good argument, to pray, as David here does: *For thy name sake, O Lord, pardon mine iniquity for it is great*.

Verf.

Verf. 12, 13: *What man is he that feareth the Lord, him shall he teach in the way that he shall chuse His soul shall dwell at ease, and his seed shall inherit the earth.*

A §.1. **O**H the water-floods of ungodliness ! which over-flow the world, as another deluge, in a general apostacy from *truth and righteousness*; yet who is it, that fears drowning? who is it that in sense of sin, and remorse of soul, fears, humbly and contritely fears, the just wrath and vengeance of God? Many there are in deed, who plead for Reformation, and pretend the fear of the Lord, but what do they but cast out Devils by *Beelzebub*? cast out prodigality, by covetousness; superstition, by prophaneness; Popery by Atheism, and the like? Yea, as the *Psalmist* speaks, *whilst the vilest of men are exalted*; exalted to *Moses Chair*, and *Aarons Altar*, needs must it follow, that the *wicked walk on every side, ambulant in circuitu* (as the vulgar Translation reads it) they walk about in a circle; pursuing their worldly interest, they tread a large circumference of sins, of which Hell it self is the Center.

Psal. 12.8.

C §.2. See their character from the pen of an Apostle, *Rom. 3. 13. Their throat is an open sepulchre, with their tongues they have used deceit, the poison of Asps is under their lips.* And what is the true original, as well as the high aggravation of all this wickedness? what but that *vers. 18. There is no fear of God before their eyes.* So that, in wonder at the rarity of a person, truly religious, we may well say, *Quis ille vir? What man is he that feareth the Lord?* But it is not onely the rarity, but more especially the excellency of the truly religious that *David* here in devout meditations so much admires.

D §.3. He had said *vers. 10. All the paths of the Lord are mercy and truth, unto such as keep his covenant and his testimonies*, and now reflecting upon himself he seems to make this the meaning of his here registred meditation; Oh how does my conscience accuse me, and my sin testifie against me, that mine *iniquity is great*, so that though all the waies of God be *mercy and truth*, yet seeing it is to them that keep his *covenant and his testimonies*. I cannot find comfort in his promises whilst I continue in my sins; I cannot joy in his mercy, whilst I languish in my guilt; but as for him who hath God *always before his face*, so *over-aw* his soul from transgressing his commands, thereby injoying him in his love, and the light of his countenance, thereby preserving intire his claim to the promises of grace and life, his hope of glory and blessedness; Oh the excellencie and greatness! Oh the beauty and loveliness! Oh the blis and happiness of such a

Vers 10.

Psal .4. 4.

soul of such a Saint! *O quis ille vir; what a man is he, he who thus feareth the Lord?*

Mat. 10. 28.

§. 4. Whilst others fear those who kill the body, the truly religious fears him *who can kill both body and soul*, and kill not only as wicked oppressors *per modum potentia*, by way of power, but as a righteous Judge *per modum justitia*, by way of justice. Many there are obstinately wicked, who yet fear when they have offended, struck with the horror of their guilt; but it is the devoutly religious who fear to offend, struck with the haired of the sin. It is one thing to fear because we have sinned, another thing not to sin because we fear: The former is oftentimes *from the earth, earthly*; the latter is alwaies *from heaven, heavenly*; the former does arise oftentimes from the love of our selves, the latter only from the love of God.

Cant 5. 5.

§. 5. Fear is the Spouses myrrh; which, when it is left we offend, like the myrrh flowing of its own inclination, it is much the better; but when it is because we have offended, like the myrrh of the second flowing, which comes not without incision, some smart and anguish upon the soul; the former is the preservative, the latter is the plaister; the former prevents the malady, the latter helps to the cure. Of both we may say by way of excellencie, though of the former in the greater excellencie, *What man is he that thus feareth the Lord?* Feareth for what? why, not so much for his judgments as his mercies: To fear him for his judgments, that is servile; to fear him for his mercies, that is true filial fear. When his *Judgments of wrath* are upon us, who is it that will not fear? It was of old, *Thereafter as a man feareth, so is thy displeasure*: But now the tables are turn'd, and it is the direct contrary; *Thereafter as is thy displeasure, so is mans fear*.

Isa. 26. 9.

Psal. 90. 11.

§. 6. Gods judgments and mans fear (unless it be with those desperately wicked, who are even fearless of Gods judgments) they keep pace: If he severely inflict his wrath, then a seemingly devout fear is upon us; but if he take off his rod, we presently cast off our fear: whereas the devout and truly pious soul will say as the Psalmist does, *There is mercy with thee, O Lord, therefore shalt thou be feared*. Indeed, to the Godly, *all the ways of God are mercy*; so that we cannot tread the path of holiness, but we must set foot in the way of mercy, especially when we come to Gods house, and approach the Lords table; there, there the Lord receives us into Covenant, confirming to us his grace; both the *grace of Justification* in the remission of sins, and the *grace of Sanctification* by the spirit of holiness; yea, here he communicates the fulness of his benefits, the riches of his blessings, the sweetness of his love; here he strengthens us in spiritual life, and gives us the pledge of eternal glory: And who is it that will not fear, lest by unworthiness he deprive himself of all this mercy? or by unthankfulness sin against all this love?

Psal. 130. 4.

§. 7. What

A §. 7. *What man is he then that feareth the Lord?* that feareth to be absent from this holy Table, this blessed Sacrament, yet feareth to come unprepared to it? That man shall be as blessed in his coming, as he is rare to find. Blessed shall he be, 1. in the sacred knowledge of Christs will; *Him shall he teach in the way that he shall choose.* 2. Blessed shall he be in the quiet peace of a good conscience; *his soul shall dwell at ease.* 3. Blessed he shall be in the present comfort of an hopeful progenie; *his seed shall inherit the earth.*

B §. 8. (1.) Blessed in the knowledge of Christs will; *him shall he teach in the way that he shall choose.* He that feareth the Lord, let him in this Sacrament *commit his way unto the Lord*, as for the blessings of his Providence, so for the instruction of his Spirit, and the guidance of his hand; that so the way which he shall walk, may not be so much of his own, as of Gods choice; and not so much of his election, as of Gods approbation. So shall the Lord *teach him in the way*; not only direct him to find it in the knowledge of his Word, but also enable him to walk in it, in a conformity to his will; sanctifying him throughout, the understanding to discern, the will to embrace, the affections to pursue, the whole man to act what is holy, and just, and good.

C §. 9. And thus we know then, which is the right way (amidst the many now Cross-paths of Heresie and Schism) we know, which is the *right way* of truth and holiness, not that which we devise, but which God doth choose: for it is God alone who must prescribe the rule, by which we are to square our lives; the form, by which we are to order his Worship. And therefore the Church from the beginning hath still worshipp'd God according to *Divine revelation*, not humane discretion, acknowledging as one true God, so one true manner of Worship, of which God himself is the Author; the Author in his Word, his *Word of truth*; the glass of his Divinity; from which Word (declared in his holy Gospel) and by his Spirit conveyed in the blessed Sacrament) *he that feareth the Lord shall be taught in the way that he shall choose*, to the making him blessed in the saving knowledg of his sacred will.

D §. 10. (2.) Blessed in the quiet peace of a good conscience, *His soul shall dwell at ease.* *His soul*: happily he may, with S. Paul, *bear in his body the marks of the Lord Jesus*, in his sufferings for his name; his person imprisoned, his estate seised, his name defamed, yet his soul enjoys its peace, its ease, its rest. And when the World shall curse and condemn, O the blessed peace of that mans soul, whose conscience in the name of God shall acquit and absolve! *Sweet peace!* the peculiar blessing of the truly sanctified, yea, the special benefit of this blessed Sacrament, which as it seals the Covenant of grace, so of peace, in a perfect reconciliation with God by Christ.

Psal. 37. 5.

Gal. 6:17.

§. 11. In

§.11. In this peace of conscience, sure we are, to find ease of soul; yea, *pernoctabit anima*, the soul shall dwell, or lodge all night in rest, all the night of the Churches distress, the dark and doleful night of heresies and schisms, of oppression and violence; the soul that is at peace with God, being instructed in his truth, and sanctified with his grace, shall have its light in darkness, its easeful rest of spiritual comforts, amidst the tumultuous changes of temporal troubles. Yea, *pernoctabit in bono*; when with others, either their designs of mischief, or their horror of guilt, shall keep them waking, the holy innocence of him that feareth the Lord shall have its bed of rest.

§.12. And it is not worldly calamity that shall so dismay his soul, as to fright him, from the profession of a true faith; no, the holy fear of God shall destroy all such sinful fears of men, even as *Moses's* Serpent devoured all those Serpents of the *Magicians*; *efficit timor Dei, ut cetera non possint timeri*, the fear of God hath this good effect, that it makes other things not to be feared; so that the soul of him who feareth the Lord doth dwell, as *in rest*, so in goodness; as *in peace*, so in patience; till this moment of time be swallowed up in the fulness of eternity, and he change his earthly dwelling, for an heavenly Mansion; and his spiritual peace, for an everlasting blessedness. And when he that *feareth the Lord* shall be translated to that eternal bliss, of which spiritual peace is the earnest, and the blessed Sacrament the pledge; that God whom he feared, shall take care of his children, that they, by the blessing of his Providence, as *his seed shall inherit the earth*, which is the third blessedness, *the present comfort of an hopeful progeny*.

§.13. *His seed*; so near and dear are children, especially good children, to their parents, that they are their very seed, as if themselves were but as chaff or straw without them; and to them as well as unto the Parents, *belong the promises*; for so saith God to *Abraham*, *I will be thy God and the God of thy seed after thee*; true it is, temporal promises were the reward of legal obedience, but now spiritual and eternal mercies are the encouragements of our Evangelical righteousness; yea *Canaan* being a type of *Heaven*, the temporal promises under the Law, were the typical figures of those spiritual blessings given us in promise under the Gospel. So that, though the *generation of the righteous shall be blessed*, yet may a righteous generation lose the inheritance of their fathers; their just possessions, by unjust violence; and this without breach of this promise, that the *seed of those who fear the Lord shall inherit the earth*.

§.14. For that, to *inherit the earth*, as spoken of *Canaan* in the type, doth represent us the Evangelical promise of inheriting Heaven, as the thing typified; of which heavenly inheritance they cannot be deprived, by an earthly violence, who are the righteous seed of him

who

Act. 2. 39.
Gen. 17. 7.

Psal. 112. 2.

who feares the Lord: Thus have we seen the blessedness of him that feareth the Lord, blessed in the saving knowledge of Christs sacred will; in the quiet peace of a good conscience; and in the present comfort of a hopeful progeny; all which is implied when David here says, *What man is he that feareth the Lord, him shall he teach in the way that he shall chuse, his soul shall dwell at ease, and his seed shall inherit the earth.*

A §.15. To sum up all then, *what man is he that feareth the Lord?* that feareth lest he offend, and feareth till he obtain pardon of his offences? And therefore now, that mercy comes down from heaven in this *blessed Sacrament*, and rests upon this Ordinance as a *sacred Mercy-seat*; he does not, with Adam in the garden, withdraw and *hide himself* in a distrustful fear; but as Aaron in the Temple, he draws near in an awful reverence with the *incense of prayer*, to be received to mercy, and obtain attonement for his sin.

Gen. 3. 6.

Exod 30. 6.7.

B §.16. *Blessed shall this man be*, blessed in his employments abroad, and in his retirements at home, in himself and in his issue; blessed in his employments abroad; for that, whereas *the way of man is not in himself, it is not in man that walketh to direct his steps*, when he is in a strait, and knows not what to chuse, the Lord shall guide him in his choyce, and put upon him a good course; so that *whatsoever he taketh in hand it shall prosper*: Prosper, if not to his temporal advantage, yet to his spiritual benefit; in respect of which spiritual benefit it is, that Rom. 8. 28. *πάντα συνεργῶν, all things work together for good, for good, to them that love, and to them that fear God.*

Jer. 10. 23.

psal. 1. 3.

C §.17. And as thus blessed in his employments abroad, so secondly, in his retirements at home; when his soul drawn abroad by worldly affairs, and publick employments, shall retire home into his own breast, in his reflective self-examining meditations, how does it then *dwell at ease*, within his own doors? no Shrew there to bate him, no accusing guilt like a hellish fury to vex and disquiet him, but all is still, and at rest, in the quiet peace of a good conscience. Yea further, *blessed*, not onely in himself, but also in his Issue, in his Children, those pledges of love, and hopes of his family, whom with diligent care he instructs to the possession of the best intail, the *fear of the Lord*; not so much solicitous, that as his children, they may possess his temporal estate; as that being Gods children, they may be joynt possessors with him of the heavenly inheritance; of which heavenly inheritance, as Canaan was the type, so are the promises of the Gospel the *conveyances*, the Sacrament of the Eucharist, the *seal*; and the Spirit of Grace, the sure *earnest and pledge*.

E

Vers,



Verf. 14. *The secret of the Lord is with them that fear him, and he will shew them his Covenant.*

§. 1. **H**ere we have *Dauids* Argument to prove Gods blessing upon them that fear him, and he makes use of a twofold medium; The first, from the operations of his grace. The second from the manifestations of his love. 1. The operations of his grace, *The secret of the Lord is with them that fear him.* 2. The manifestations of his love, *He will shew them his Covenant.* 1 Medium, *Dauids* Argument drawn from the operations of Gods grace, *the secret of the Lord* &c. the secret, even that *St. Peter* calls *αποκρυφον τινος καρδιας ανθρωπου*, *the hidden man of the heart*; The new man regenerate by the spirit of grace. Which new birth is set forth unto us in Scripture, by the womb and dew of the morning; the birth of the regenerate, like that of the morning dew, it is heavenly and secret; the vapor exhaled by the *Sun*, is of an earthly substance: which, by a celestial operation is changed into an airy dew; thus the earthly minds of natural men, raised and renewed by the power of *grace*, are converted into a spiritual frame and heavenly temper.

Psal. 110. 3.

§. 2. Further, the birth of the dew is secret and undiscerned; when it is fain we see what it is, but know not how it is made; thus the *new man*, we discern when it is formed, but cannot discover the point of time, or manner of action, when and how it is wrought. As of our natural generation, so much more of our spiritual regeneration; *We are fearfully and wonderfully made*; the womb is not so secret a Work-house of nature, for the generation of the body; as the heart is of grace, for the regeneration of the soul.

Psal. 139. 14.

§. 3. The effectual vocation whereby we are called unto Christ it is *vocatione alia* (*So Aug.*) by a secret and deep call, which speaks to the heart of the most desperate sinner, in that *Is. 30. 21.* there saith God, of the Christian Convert, *Thou shalt hear a voice behinde thee saying, this is the way, walk in it; a voice behind thee,* not onely to denote unto us Gods indulgent mercy, that when we flee, and even turn our backs upon him, he then calls unto us to turn unto him; but a *voice behind thee*, to shew that the call of the Spirit is secret and undiscerned. Thus the *voluntary breathings* and free accesses of the Spirit unto the soul, in the operations of grace, as they

Joh. 3. 8.

they are actively powerful, so are they indifferently secret; which secret operations of grace, that they infallibly and inseparably accompany the *fear of the Lord*, will appear by a short view of those Theological Vertues, Faith, Hope, and Charity, the very vital parts of the *new man*.

A §.4. Observe we then, how the *Antients* compare our Christian hope to the Shop and Store-house of blood, the Liver; and therefore *Clemens of Alexandria*, calls hope very aptly, το αἷμα τῆς πίστεως the blood of faith, which carrieth the very life of Religion in it; so that as hope wasteth, so faith decays, and religion it self faints. Now if Faith be the Heart, and Hope the Liver of the *new man*, then is Fear metaphorically the Lungs: which with a gentle breath, of awfulness and reverence, fans and cools them both keeping Faith and Hope in an healthful temper; which otherwise would soon have their heats and heights, to the endangering the eternal welfare of the whole man. For that, too sad experience tells us, how many by denying the Saints can sin, and so excluding fear, have been by Satan cast down headlong, from the high top of presumption, into the lowest pit of despair.

C §.5. Yea, how many puffed up with the fancied conceit of their fellowship with *Christ*, forget that he is their Lord: and so casting off their awful fear, become so far transported with the Gospels privileges, that they lay themselves open to Satans temptations, especially the temptations most dangerous and destructive, spiritual pride, and a careless security. Whereas that *Rabbinical* note may be well worth our Christian observation upon *Gen. 31. 42.* where *Jacob* calls the Lord the God of Abraham then deceased, but the fear of Isaac, then surviving; to shew, that whilst we live we ought to fear, and though we stand, lest we fall; for the way to be secure of mercy, is to beware of security, and to confirm our hope of possessing, do we still nourish our fear of losing Heaven; for certain it is, an holy fear is well consisting with a firm hope, which holy fear, as well as hope of future blessedness, is a good means to be blessed.

D §.6. And as thus the fear of the Lord is accompanied with Faith and Hope, so also with Love. True it is, St. *John* he tells us, perfect love, ἡ ἐξω βαλλει, casteth out fear, foras ejicit, casteth it out of doors; but it is that fear which disturbs, not that which preserves the quiet of the house, the peace of the soul; that which does extinguish, not that which does inflame our charity; that which is a servile, not that which is a filial fear. To fear because we have sinned against God as an avenging Judge, this servile fear, love quite casts out of doors; but not to sin because we fear offending God, as a gracious Father; this filial fear, it is so far from being cast out, that it is loves dearest inmate, the one mutually sustaining the other; so that we may well pray, as the Church hath well taught us, Lord make us to have a perpetual fear and love of thy holy name.

1 Joh. 1. 3.

1 Joh. 4. 18.

Collect second
Sund af. Trin.

E

§.7. How-

§.7. However then the *external profession* of the truly religious, may be imitated by that *artificial sanctity* of the formal hypocrite; yet who is't, that can draw out the lineaments of life, sense, and motion? Who can counterfeit the internal forms and active principles of grace? secrets, not visible to the eye, but sensible to the soul; from whence we draw an infallible argument of Gods blessing, to say with David, *The secret of the Lord is with them that fear him, and he will shew them his Covenant.*

1 Cor. 2. 14.

2 Pet. 1. 9.

§.8. The second *Medium*, the manifestations of his love; *He will shew them his Covenant*; the *natural man knoweth not the things of the Spirit of God*; and no wonder, for he is blind, at least *μακροζων*, as St. Peter speaks *non procul videns*, one sand-blind, that cannot see a far off: the good things of Gods Covenant and grace they are deep, and in their depth have too much of misterious darkness; they are high, and in their height, have too much of glorious brightness, for the purblind eye of the earthly soul, and carnal man, to search and apprehend. And *On the refreshings of divine love to the truly penitent*! when God by his word discovers their sin, then by his spirit he withal manifests his grace, *he shews them his Covenant*, even life and salvation by Jesus Christ. And by this we may know, whether the discovery of sin be a temptation or an humiliation, whether it be from Satan to tempt to despair, or from God to humble in repentance.

§.9. *The spirit of grace and truth* laies open sin in the soul as a careful Chyrurgeon doth a wound in the body, in a warm room, among tender friends, and with suppleing remedies; his end not being to torture, but to heal; not to make soot, but to make whole; but now *the spirit of error and wickedness* laies open sin, as the mischeivous murderer does the wound, in the open air, and the soul drawn away from Christ, and his promises; on purpose to torment, and kill, not to cure and save. The promises, priviledges, and blessings then of Gods Covenant, they are not known in their saving truth, but by the humble soul; even by those who fear the Lord: for that *ανδρωσα αυτους*, so the Sept. to them the Lord will declare and make known his Covenant, even his Covenant of Grace, in which are concentrated all the promises of the Gospel; and this Covenant he will shew to them that fear him, especially in that which is the firm foundation of their comforts, as to the immutability of his love, and the stability of his promise.

Rom. 4. 5.
Rom. 5. 10.
Ephes. 2. 5.
Rom. 3. 24.

§.10. First, The immutability of his love; the grace and love of God as the Agent, is not founded upon any motives or reasons in man, as the object, as if merit or worth in man, did either beget or continue favor and love in God; no, he justifies us *when ungodly*, he reconciles us *when enemies*, he quickens us *when dead*; and therefore must it be that we are freely justified, and so eternally saved by his grace, *through the redemption that is in Jesus Christ.* Now

if

if when *enemies by wicked works*, we were reconciled by the death of Christ; if when *dead in sins*, we were quickened by the Spirit of grace; how much more being quickened, being reconciled, shall our infirmities be pardoned, our falls repaired, our persons accepted, and our services rewarded? If when we were enemies, *Gods grace* did prevent us to make us his children, how much more being Gods children, shall the same grace preserve us from becoming his enemies?

Col. 1. 21.

A §. 11. The love of God in his Covenant of grace, it is an *everlasting love*; which everlasting love, sure, cannot end in an eternal hate. So that though we are unworthy, yet does he continue gracious; though we deserve his wrath, yet will he bestow his love; his love unchangeable like himself, for *God is love*; and as *Mal. 3. 6. I am the Lord, I change not, therefore ye sons of Jacob are not consumed.*

Jer. 31. 3.

B §. 12. (2.) The stability of his promise. In *Jer. 32. 40.* God tells us, he will make an *everlasting Covenant with his people*: And how is it everlasting? why, says God, *I will not turn away from them to do them good.* But though God be immutable in his grace, unchangeable in his love, and so, constant in his promise, yet what if his people through humane frailty fall from him, and so make void the Covenant of the Almighty? To this God himself gives answer, *v. 40. for the comfort of all the faithful; I will put my fear into their hearts, saith the Lord, that they shall not depart from me.*

C Thus does God give the promise, and strengthens man to the condition of his Covenant: so that they who are begotten to a lively hope by Jesus Christ, are *kept by the power of God through faith to salvation.* And thus our holiness depends upon Gods promise, not Gods promise upon our holiness. *Deus facit ut nos faciamus quæ præcepit, nos non facimus ut ille faciat quæ promissit;* (so *S. Aug.*) God makes us to do what he hath commanded, we do not make

D God to do what he hath promised: But as remission of sins is from his grace, even his gracious favor accepting; so is the *obedience of faith* from his grace too, even the grace of his Spirit sanctifying.

1 Pet. 1. 5.

E §. 13. So that all our comfort of soul and peace of conscience is firmly fixt upon this sure Basis, this firm foundation, the immutability of Gods love, and the stability of his promise. For so, *Heb. 6. 17. God willing more abundantly to shew unto the heirs of promise the immutability of his counsel,* (and in that his love) *he confirm'd it by an oath*: And wherefore? Was it to make his obligation more firm? No, but to make our consolation more full: For so, *v. 18. it was, that by two immutable things, in which it was impossible for God to lye, we might have strong consolation.* Gods covenant is not made the more firm or sure by oath then by promise; for that his truth, as his nature, it is *without variableness or shadow of turning*:

Jam. 1. 17.

And it is not any thing that can add to its immutability; for as to infinity in respect of extension, so to immutability in respect of firmness, there can be no accession of parts, nor addition of degrees.

Heb. 6. 17.

§. 14. Wherefore, as mans oath adds not to the truth of his word, so nor Gods oath to the certainty of his promise: So that, *merely to shew unto the faithful, the heirs of promise, the immutability of his counsel, he confirmed it by an oath;* which was for the greater testimony of his love, in the stronger assurance of our faith, being fixt upon the firm stability of his promise; from which stability of promise, we draw an infallible argument, to prove the blessing of God upon them that fear him, *He will shew them his covenant.* Who is it now that feareth the Lord, and in that fear approacheth a communion with Christ in his ordinance, his holy Sacrament? that God may now acquaint him with *his Covenant*, in the manifestations of his love, let him first see to this, that he be acquainted with *his secret* in the operations of his grace.

§. 15. And here, that we rest not on moral principles, or on a formal sanctity, do we examine the operations of grace in a real holiness, such as meer morality cannot reach, nor formal hypocrisie counterfeit.

See we then what is *the secret of the Lord with them that fear him*, in the operations of grace: 1. In respect of their contritions and humiliations: 2. In respect of their hungriings and thirstings after righteousness: 3. In respect of their holy purposes and godly resolutions: 4. In respect of their earnest prayers and fervent supplications: 5. In respect of their humble assurance of Gods love and acceptance through Christ.

Psal. 14. 3.
Col. 1. 21.
Eph. 2. 12.
Isa. 59. 2.

§. 16. (1.) *Their contritions and humiliations*; in which their sight and sense of sin is not only in respect of the general corruption of their nature, but also the particular and more enormous transgressions of their life; yea, they view sin, not so much in its horror of guilt, as in its pollution of filth; not so much as exposing to wrath and hell, as sitting at enmity with God, and estranging the soul from Christ. And thus doth Christs grace work upon their hearts, with the Laws threatnings tempered with the Gospels promises; thereby bruising and breaking them in contritions of soul, mollifying and melting them in languishings of spirit: Oh this *the secret of the Lord*, these the operations of grace in *Contritions and Humiliations*!

§. 17. (2.) *In hungriings and thirstings after righteousness*, which arise in the soul from faith in the promises of Christ; those of Justification by his Blood, and those of Sanctification by his Spirit: yea, that knowledge of God and of Christ which they had formerly, being speculative, now becomes practical; and they find those Scriptures true in experience and trial, which before they viewed only in fancy

fancy and notion. So that nothing appears more *beautiful* to their souls, then the worship and service of their God; nothing more joyous then communion with Christ, and fellowship with his Saints. And therefore do they breath forth their longings after righteousness, with holy David; *Oh that our ways were made so direct, that we might keep thy statutes!* And as they have no comfort in their souls, till God speaks peace unto their consciences; so nor have they quiet in their consciences, till God give further grace unto their souls, that grace of sanctification whereby they may *perfect holiness in the fear of God.*

Psal. 27. 4.

Psal. 119. 5.

2 Cor. 7. 1.

§. 18. (3.) *Holy purposes and godly resolutions*; which resolutions of their souls are conformable to the admonition of the Apostle, *Act. 11. 23. even with purpose of heart to cleave unto the Lord.* And whereas the purposes of the Hypocrite, they are *ab extra*, from without, from Gods judgments, or mans perswasions; their holy purposes, they are *ab infra*, from within, from the sense of Gods mercy and Christs love, which does so powerfully affect their souls, that they are with David at a *Furavi, I have sworn, and I will perform it, that I will keep thy righteous judgments.* They make it their solemn vow and sincere resolution to observe the Law of their God, and the precepts of their Redeemer. And according to the sincerity of their holy resolutions, so do they order the integrity of their holy obedience, even in an universal and impartial respect to all Gods commandments; not allowing, not approving, yea, not excusing or indulging themselves in the commission of the least evil, of which their conscience is convinc'd, that it is a sin against their just and holy God, their good and gracious Father.

Psal. 119. 166.

Psal. 119. 6.

§. 19. (4.) *Earnest prayers, and fervent supplications.* How many, oh how many are the deep sighs, how many the mournful groans, how many the secret wishes, how many the pantings and longings which they feel in their souls, as so many ebullitions of grace, so many breathings of the Spirit! And all these oft-times before they can in affiance of faith gain *wing in prayer*, to present and enlarge themselves in supplications before the *Throne of grace*? In which supplications they are not more earnest and importunate for justification, then they are for sanctification; for remission of sins, then for newness of life: yea, they sue with as much fervency and importunity for holiness; as for happiness; for grace, as for glory.

§. 20. (5.) *Their humble assurance of Gods love, and acceptance through Christ.* And for this know, that the Spirit of supplication which gives them words to put up their prayer unto God through Christ, the same Spirit doth often bring back word unto their souls, that their prayer so put up is accepted; whereby with David they *taste and see*, that is, experimentally find and feel *that the Lord is God*; receiving even whilst they are praying, an answer of their prayers

Psal. 34. 8.

Joh 17. 24.

prayers returned into their bosom, by a secret contentation of soul, wrought by a sweet illapse of the Spirit. And thus their souls become even transported with a divine joy and heavenly delight; the *spiritual communion* they obtain with God through Christ in *humble prayer*, being an earnest of that *eternal communion* they expect with God and with Christ in the *heavenly presence*. Of which eternal communion, and heavenly presence, this blessed Eucharist is the Sacramental seals and pledge, confirming unto us the truth and comfort of this doctrine, and Text, That, *the secret of the Lord is with them that fear him, and he will shew them his Covenant.*

A

Verf. 15. *Mine eyes are ever towards the Lord, for he shall pluck my feet out of the net.*

B

§.1. **H**is guards are strong, his fence is sure, *whose salvation is Christ*; which salvation is communicated to us in the promises of grace, exhibited in the ministry of the Word, and more plentifully conveyed; yea more effectually confirmed in the *ministration of the Sacraments*. Now, to spoil us of the treasure, to rob us of the comfort of this salvation, is Satans grand design in his temptations unto sin, and his suggestions of distrust; for by these he labors to withdraw us from our God, and deprive us of communion with Christ, who is our love and our life. But when the bird is mounted on the wing, it is safe from the Fowlers net; and the soul raised in *communion with Christ* is preserved from Satans snare; And if through infirmity the soul flag and fall to the earth, and so become intangled in carnal and worldly affections; yet keeping the eye fixt upon Christ, looking to him in his Ordinances, to receive the quickening power of his grace; though corrupt affections may intangle, yet shall they not inthral the soul; which becomes restored by the power of Christs Spirit, a Spirit of *life and liberty*, a Spirit of *Grace and holiness*, delivering from the power of Satan and from the dominion of sin.

C

D

Rom. 8 2.
Ro n. 6. 14.

§.2. And this, this is *Dauids* practise and experience, registred here by the Holy Ghost, for our pattern and comfort; when to the meditation of Gods promise, and the manifestations of his love, he joyns this profession of faith, saying, *Mine eyes are ever towards the Lord, &c.* In which profession of *Dauids* faith we have two particulars, 1. Its firm affiance. 2. Its comfortable assurance. 1. Its firm affiance, *Mine eyes are ever towards the Lord.* 2. Its comfortable assurance, *For he shall pluck my feet out of the net.*

E

§.3. First, The firm affiance of *Dauids* faith, *Mine eyes are ever towards the Lord.* *Mine eyes*, so general and sovereign an influence

ence

ence hath faith into the actual exercise of the divine graces, that it does supply the office of the choycest members, in the spiritual man; therefore is Faith the legs that support, the hand that receives, the arms that imbrace, the pallate that tastes, the eye that beholds, yea, it is the heart of the *inward man*, the seat of spiritual life; for so says the Apostle, the *just shall live by faith*; and again, *I live yet not I, but Christ that liveth in me, and the life that I now live, I live by the faith of the Son of God*. And very apt is this metaphor of faith, that it is the eye of the soul, whereby it *discerns those things which are invisible, invisible* to the eye of sense, and the eye of reason, yet made *evident and visible* by an enlightning power of the Spirit to the eye of faith; and therefore is faith called *ἐλεγχος*, a sacred evidence and divine demonstration of the truth of those things, which neither sense nor reason can apprehend.

§. 4. Many indeed there are eminent in *Caldean* learning, and Mathematical science, who in the height of their knowledge, and with the eye of reason pierce the clouds, discern the coelestial motions of the heavenly bodies, the inclining, *not necessitating*, influence of the Stars and Constellations, yet how far short is all this of that *Philo* calls *fides oculata*, an illuminated Faith, the eye of the sanctified soul: whereby it pierceth *within the veil*, looks into the *holy of holies*, the most sacred and secret mysteries of grace and glory. This is that Eagles eye, which can receive the Rays of the Sun of righteousness, being *ever towards the Lord*, in the sweetness of his love, and the riches of his fulness; By this piercing eye of faith it is, that *Abraham* through a bleeding sword, and a sacrificed son, does see a posterity numerous as the stars in heaven; by this piercing eye of faith it is, that *Israel* through a red Sea, and a barren Wilderness, does see a land of promise, a *Canaan* of rest; By this piercing eye of faith it is, that *David* through a despised Crown, and a broken Scepter, does see a glorious Throne and famous Government; yea, by this piercing eye of faith it is, that *Jerusalem*, a type of the Church, through a night of distress, and a grave of captivity, does see a resurrection of peace, and a full Noon of glory.

§. 5. An enlightned faith is not discouraged with difficulties, nor damp't with dangers, knowing well, that *God oftentimes so orders the administrations of his Providence, as that he works his own ends, even by contrary means*: So that man is at a stand to determine, whether is greater, the wonder or the mercy of his Churches deliverance. Now where lies the strength of faith? why know, not in the habit, but in the object, even in the Lord; the creatures, the Word, the Sacraments they are *good mediums*, but no *full objects*, we must look thorow them, as thorow a glass, by which we behold God and Christ, as the *full and final object*, whereon to fix the the eye of faith, and wherewith to terminate the sight of the soul.

§. 6. Yea,

Rom. 1. 17.

Gal. 2. 20.

2 Cor. 4. 18.

Heb. 11. 1.

Heb. 6. 19.

διὰ τῆς ἐναν-
τίων ἐναντία οὐ-
κονομεῖται ἵνα
καὶ μᾶλλον
δαμνῶνται.
Naxian. in Cyp.

Psal. 116. 7.

§.6. Yea, the blessings of providence, and the graces of the Spirit they are but the *streams*; the Lord, the Lord, he is the *fountain*; so that when all outward hopes fail, and all inward comforts faint; when there is a perfect *vacuum* in the creatures, a seeming emptiness in the Ordinances, even then the poor soul and afflicted Saint doth find *rest and comfort in the Lord*. In him *faith* sees an Almighty power, and an omniscient wisdom; an infinite grace, and an all-sufficient merit; yea, an all-compassionating mercy. So that were there indeed

Psal. 123. 1.

§.7. Who art thou then, O thou afflicted soul, who in thy spiritual desertions *walkest in darkness* clouded with sorrows? Oh in thy greatest dejections *lift up thine eyes* unto the Lord, that when the *rising Sun* appears thou mayst see his refreshing light; and however now by reason of thy present anguish, thou canst not *serve God*

Psal. 27. 14.

in alacrity of performance, yet do it in sincerity of obedience; and this, this will be a cranny to convey some beams of light, even in the lowest dungeon of thy spiritual distress. *Wait upon the Lord*, having thy eye of faith still towards him; and so shall comforts be redoubled, in a life recovered; and thy difficulties of obtaining, shall the more sweeten thy delights of injoying, even of injoying *God and Christ* in the refreshing comforts of the Spirit, conveyed and confirmed in his blessed Sacrament. In which *blessed Sacrament* especially, let thine eyes be *still towards the Lord*, in his merits, in his grace, in his benefits, in his love; let him have thy fixed heart, and thine intent eye, yea, let him have thy whole man, for to this end it is that he here gives thee his whole self.

Psal. 139. 18.
Psal. 16. 8,

§.8. And Oh the sweet converse of the devout soul when the divine presence of Christ shall fill its Tabernacle, possess the heart, and so the eye of faith become fixt upon the Lord, in devout contemplations of his grace and love! So fixt, that with holy David, *When we awake we are still with him*; yea, *We set the Lord always before our face*, he the continual object of our eye, as being the only object of our love, of our joy, of our delight. Indeed, where should be our hearts, but where is our joy? where our eye, but where our love? and whilst our eyes are *on the Lord*, the Lords eyes will be *on us*, so that lifting up our eyes to him above, we shall not fear the snares of our feet beneath; but in all our affairs of life, in all our conditions of being, in all the publick calamities of the Church, in all the various changes of the World, our firm affiance may have its comfortable assurance, that our eyes being ever towards the Lord, *he shall pluck our feet out of the net*.

§.9. Secondly, The comfortable assurance of Davids faith, *he shall pluck my feet out of the Net*; that is, he shall deliver me from the sinful temptations of Satan, the world and the flesh, which are

as a net to intangle and insnare the soul. First, such is Satans malice to the sanctified soul, that not being able by his temptations to *deprive of grace*, he will not cease his suggestions to *rob of comfort*; so that as *Hercules* in his cradle, so the faithful in his infancy of the new man, he does incounter the winding serpent, whom he overcomes by the blood of the Lamb, through faith in the *Lord Jesus*.

A §.10. And when Satan thus repulst and beat off, departs from him, it is but as he did from our Saviour *for a while*; yea, *ἀρχι*
ρχος, *for a season*, even till a fitter opportunity to return; so that again and again does Satan encounter the humble penitent, renewing his terrors to destroy his comforts, and if possible, to overthrow his faith: Oh how does he by *subtle insinuations*, make the soul to argue against it self, in many needless scruples, and groundless doubtings, intermixt with distrustful fears! But such is the wisdom and mercy of his God, that Satans Wiles they are repelled by *Christs truth*,
 B whose gracions promises do silence his doubtful cavellings, and a renewed vigor of grace, damp his suggestions of fear; so that the soul rests in peace, receiving some testimonies of *divine love*, by the Spirit, obtained in fervent prayer.

Luk: 4. 13.

§.11. And as thus we have seen something of the combate the faithful have with Satan, so see, Secondly, something of the encounter he has with the world; in which there is a secret antipathy against the *spiritual man*, as it is observed by our Saviour when he tells his
 C Disciples, that *if they were of the world, the world would love them*, even as the Mother loves her own Children, but because he *had called them out of the world, therefore did the world hate them*. Thus then, the faithful man, in the world, and from the world, he meets *with hatred*, yea, that hatred sharpened with contempt, derision, and slanders; ay, *mens malice* doth increase with his goodness, their fury with his piety; so that he meets with loss of liberty, spoil of goods; yea the threatnings, if not execution
 D of death, and that made more dreadful and formidable, through cruelty and tortures.

Joh. 15. 19.

§.12. Sometimes again, *the world* turns her violence into allurements, her threatnings and fury, into fawnings and flattery; she presents profit, proffers pleasure, tenders honor, and all to allure and deceive; and the *faithful mans* danger, is greater from the plausible fairness of the worlds allurements, then from the apparent fierceness of her threatnings. But such is the power of *divine grace*, that
 E Christ *plucks his feet out of the net*, making him by faith to *overcome the world*; a sincere faith in the apprehension of Gods love, and the assurance of Christs Kingdom, will powerfully, yea, victoriously repulse the world, in all her incounteres of fear, or of favour.

1 Joh. 5. 4.

§.13. As we have seen something of the spiritual conflict which the faithful man has with *Satan and the World*; So thirdly, see now something of that he hath with the *Flesh*; which though it be an enemy

Gal. 5. 17.

Rom. 7. 24.

less violent, yet is it more dangerous; whose insinuations being secret, they are the more hurtful, because the less discernable; in this conflict with the flesh, the *sanctified person*, he feels the bent of nature struggling against the dictates of the Spirit; corrupt dispositions, against gracious inclinations; carnal lusts, against spiritual desires; earthly affections, against heavenly motions; thus he feels the *spirit lusting against the flesh, and the flesh lusting against the spirit*, in which domestick War he receives many secret blows, and some deeply wounding, making him to cry out with St. Paul, *Oh wretched man that I am! who shall deliver me from this body of death? This body of death*, in which the inward man is divided against the outward man, the old man against the new man, that is, the same man against himself.

§. 14. And yet, *O happy soul* which is truly sensible of this spiritual war! it shall assuredly rest in an *eternal peace*. These several Combates then and conflicts, which the faithful have against *Satan*, the *World*, and the *Flesh*, though they often discourage, yet do they not quite destroy their holy resolutions; though they do for a while damp and discomfort, yet do they afterwards much quicken and further, their godly conversation. Did not indeed the powerful assistance of *Christ's Spirit*, give strength to their fainting souls those many assaults of their spiritual enemies, would assuredly beat them back, from their *holy course*; but being by the same Spirit strengthened, by which they are sanctified, notwithstanding all the oppositions of the *World*, or the *Flesh*, they go forwards in holiness; And notwithstanding all the suggestions of *Satan* they resolve, and will endeavour to live godly in *Christ Jesus*; being ready in firm affiance and a comfortable assurance, to subscribe this profession of *David's faith*. *Mine eyes are ever towards the Lord, for he shall pluck my feet out of the net.*

Jam. 1. 14.

2 Pet. 2. 15.

Luk. 22. 2, 3.

Act. 5. 3, 4.

Numb. 16. 1.

2 Sam. 15. 10.

§. 15. But now, how may we best fortifie our souls against the sinful temptations of the *World* and *Satan*? Answer, By mortifying the corrupt affections of the *flesh*; For that, most certain it is, *Satan* holds intelligence with our *lusts*; and by their treachery does surprize the Cittadel of the *heart*. *Satan* may tempt, but he cannot force the *will*; So that it is not his tempting but our consenting, which brings guilt upon the soul; properly then indeed *every man is tempted, when he is drawn away with his own lust, and enticed*. *Satan* he subtly proportions his sinful temptations to our corrupt dispositions, and therefore where he sees the heart set upon covetousness, he tempts *Balaam* with the wages of iniquity, to curse *Israel*; he tempts *Judas* with horrid treason to betray his Master, he tempts *Annianus*, with cursed sacrilege, to alineate to his own use, what he had dedicated to *Gods service*; Thus also when he sees the heart set upon ambition, he tempts *Corah* with desperate rebellion; he tempts *Abfolon* with unnatural treason; he tempts *Avrius* with blasphemous Heresie; he tempts *Julian* with horrid Apostacy.

§. 16. But

§. 16. But now, on the contrary, as an *Arrow* shot against a *Rock* may be broken, but cannot enter; thus *temptation* to the soul, it shall be repell'd, where no lust is within to give admittance. Wherefore, though Satan tempt our Saviour, yet are the darts of his temptations shot in vain: *He finds nothing in him*; nothing in Christ of carnal or earthly affection, whereon his temptation might fasten it self. In us then, it is the treacherous correspondencie of the flesh with Satan and the World, which betrays our souls to their assaults: So that, to *fortifie the soul* against their sinful temptations, the surest means is, to *mortifie the flesh* in its corrupt affections.

John. 14. 30.

Rom. 8. 13.

Job 1. 6.

§. 17. Now when the solemnity of the holy Eucharist is celebrated, it is a day *when the sons of God come to present themselves before the Lord*, and we may be sure Satan will also come among them, not only to accuse every unworthy Receiver, but even to tempt the worthiest that receives; tempt him with wandring and worldly thoughts, with flat and dull affections, yea, it may be with spiritual pride, with formal hypocrisie, or impure imaginations.

Wherefore it will be a second Case seasonably proposed, How we may best attend this sacred solemnity, that we be not entangled in Satans net? Answer, *By having our eyes ever towards the Lord*, our souls fixt and intent upon Christ in the sufferings of his *Passion*, the power of his *Resurrection*, the glory of his *Ascension*, and the benefit of his *Intercession*. And this, with the enlargements of contrition, of faith, of love, of prayer, and of praises.

§. 18. This a fit exercise for the whole *solemnity of Administring*; but especially in the very *act of receiving*, when the Minister comes towards thee, (*O thou devoted soul!*) with the Sacramental pledges of Christs body and blood, raise thy self in this, or the like ejaculation of fervent prayer: *O my Jesus, thou boundless mercy and glorious purity, by thy Spirit pierce into every faculty of my soul, cleanse out every corner of my heart, and so sanctifie and enlarge me, that I may become a fit temple, an holy habitation for thee the Lord of life and Prince of glory.* This done, when the sacred bread is administred to thee with a *Take, eat, the body of our Lord Jesus Christ*; then in thy silent meditations, by a commemoration of faith, behold Christ in the garden, and see him in his *anguish* of soul and *agony* of blood prest under the weight of mans sin and Gods wrath. This being over, behold him *betrayed by Judas, apprehended by the Jews, and dragged away to the High-Priests palace*, where, in thy commemorations of faith, behold him spit upon, blindfolded and buffeted; and after that hurried away to *Pilate's Judgment-hall*, where being falsely accused, see him unjustly condemned, and after he is scourged with whips, crown'd with thorns, and sceptred with a reed, mock'd and despightfully used; behold him in thy meditations, *bearing his cross* till he fainted under it.

Luk. 22. 44.

Mat. 26. 67.

Mat. 27. 2. 11.

§. 19. At last coming to Mount *Calvary*, see his limbs stretch

Gal. 2. 20.

and violently distorted, his hands and feet digg'd and bor'd, and at length his precious body nail'd to his Cross; where fix thy *meditations of faith* in an exercise of contrition and love; that as *S. Paul* thou mayest become *crucified with Christ*; and with good *Ignatius* in a Pathos of devotion cry out, *ἔπος ἐμὸς ἐσταύρωται*; Oh my love, and therein my life, my joy, my Jesus, he is crucified! And in this melting extasie of contrition and love, continue till the Cup be presented thee, with a *Drink this, the blood of our Lord Lord Jesus Christ*; which thou receiving as from Christ in an awful and devout reverence, in a renewed contrition of heart, and devotion of love, renew thy meditations of faith; and in them, whilst thou beholdest thy Saviour hanging upon his Cross, seeing thou canst not conceive his *αγνώστα παθήματα*, his unknown sufferings, as the Greek Church calls them; seeing thou canst not conceive the *Sea of sorrows* which overwhelmed his soul, see, oh see those *Rivers of blood* which overflowed his body; And life flowing out with the blood, see him seal a *Consummation* est to his Passion and our Redemption, with a *giving up the ghost*.

Rom. 8. 34.

§. 20. And here say within thy self, *Who is it* (in a challenge to the Law, and Sin, and Satan) *who is it that condemns, seeing it is Christ that dyed?* my Surety, my Saviour, who thus offers up himself a sacrifice for my sins? And therefore presenting thy self in the presence of thy God and his holy Angels, raise thy soul in this apprehension of faith; That whatsoever is the guilt of Sin, the accusation of Satan, or the curse of the Law, all is *taken away, cancelled, and abolish'd* by the merit of Christs passion. And therefore in thy meditation of holy faith, send forth this ejaculation of fervent prayer: *Look down, oh look down, heavenly Father, from thy celestial sanctuary, and behold the sacred Host, the death, the passion of my crucified Saviour; whose blood of sprinkling speaks better things then that of Abel's, even things of grace and mercy, of pardon and peace.*

Eph. 4. 8.
Col. 2. 15.

Heb. 7. 25.

§. 21. And here from the *Passion* of thy Saviour, proceed in thy meditations of faith to his *Resurrection*, and behold him *leading Captivity captive*, triumphing gloriously over sin and Satan, death and hell. From his Resurrection follow him to his Ascension, and raised by faith, behold him at the right hand of the Father in glory, where *He ever lives to make intercession for us*. And therefore presenting thy self before the Throne of grace, powre out thy soul in prayer, in the mediation of Christ Jesus, that God would make good to thee the institution of this holy Sacrament, as the seal of his Covenant of grace, giving thee a *communion with the Lord Jesus in all his benefits*; that so, the pardon of thy sins being sealed, a supply of grace exhibited, and the earnest of glory confirmed, thy whole man may be further sanctified, and eternally blessed. And now let the close of all be lauds and praises, even *Halleluiah, salvation be unto our God, and unto the Lamb for ever.*

Rev. 7. 10.

Vers.

Verf. 16, 17. *Turn thee unto me, and have mercy upon me, for I am desolate and afflicted: The troubles of my heart are enlarged, O bring thou me out of my distresses.*

A §. 1. **G**OD being an *Infinite Good*, as he hath his being from himself, so hath he his contentment in himself: He hath his *Paradise* in his own bosom, his perfect bliss in the eternity of his own fulness. And *O the immensity of Gods love unto man!* in ordaining him no other felicity then himself enjoys, giving himself to be mans end, mans happiness! This then is the comfortable rest of mans soul, *Communion with God in Christ*; which yet in this life is neither full nor fixt, the godly mans comforts being always sweet, yet often short; his communion with God having its *frequent interruption*, though not a total dissolution.

Psal. 30. 7.

B §. 2. So that, did we lay our ears to the devout mans closet, how might we hear the *Turtle-moans* of his sobbing sorrows, the *deep sighs* of his broken heart? Oh how are his prayers bedewed with tears, which drop from the bleeding wounds of his anguished soul! His sad complaint, how is it often that of mournful Sion; *The Lord hath forsaken me, my God hath forgotten me?* Every word hath its accent of woe, and emphasis of sorrow: *The Lord*, rich in his goodness, dear in his love; *the Lord*, infinite in his power, glorious in his majesty, faithful in his truth; even *the Lord my God, my God* by covenant and communion, the stay and strength of my soul, the desire and delight of my heart, the life of my joy, and the joy of my life, *He hath forsaken me.*

Isa. 49. 14.

C §. 3. Yea, he hath not only cast me out of his arms, but also out of his heart; he hath not only taken away his hand, but hath also hid his face. I am no more his love, I am no more his care, *He hath forgotten me.* Now this state of spiritual desertion, though excluding comforts, yet is it consisting with grace. And therefore the devout Saint of God, notwithstanding his languishments of sorrow, does not lie down in distrust, but raised by faith, he powres forth his complaint unto God in prayer. Thus holy David; *Turn thee unto me, and have mercy upon me, for I am desolate and afflicted: the troubles of my heart are enlarged, oh bring thou me out of my distresses.*

D §. 4. Here we have the Case and the Cure of a deserted soul; the Case rightly stated in a mournful complaint, and the Cure fitly applied in a fervent prayer. The Case rightly stated in a mournful complaint, (1.) In its spiritual dereliction, *I am desolate.* (2.) Its secret anguish, *I am afflicted.* (3.) Its high aggravation, *The troubles of my heart are enlarged.* In the Cure fitly applied in fervent prayer, (1.) To the Spiritual dereliction is applied the manifestation of Divine love,

Turn

Turn thee unto me. (2.) To the secret anguish is applied a sovereign balm, *Have mercy upon me.* (3.) To the high aggravation is applied a full deliverance; *Oh bring thou me out of my distresses!* Thus turn thee unto me, and have mercy upon me, *for I am desolate and afflicted, &c.*

Psal. 34. 8.

Eph. 1. 2.
Phil. 1. 2.

§. 5. (1.) The case of a deserted soul rightly stated, in its spiritual dereliction, *I am desolate.* The devout soul in its neer approaches unto God through Christ, oftentimes *tastes and sees* much of heavenly sweetness and divine love; yet those comforts, though of heavenly stock, like *plants* carried out of their native soil and proper *climate*, they keep not their sweetness in a continued strength; God oft-times withdrawing himself from his *dearest Saints*, in the comforting influence of his grace and love. The cheering vigor then of Grace in its triumphant power over sin, and the satisfying peace of conscience in the clear testimony of the Spirit, they are not always the portion of the truly sanctified. *Grace and Peace*, indeed, they are happy *Mates*, but not inseparable companions: Grace may be without Peace, though Peace cannot be without Grace. The soul then is often *desolate and forsaken of God*, in the refreshing influence of peace and comfort, when yet he is most *intimately, present* with the soul, in the quickening power of life and grace.

Mat. 27. 46.

1 Cor. 10. 13.

Est. in loc.

§. 6. Now the spiritual dereliction we here speak of, it is none other then a stop of that gracious effusion of Gods love, a shutting up those streams of sweet refreshments, which were wont to flow forth from the fountain of *Christs fulness* upon the soul. A truth this so well known by sad experience to Gods Saints, that who is he that hath drunk of the *waters of life*, that hath not tasted those *waters of Marah*? that hath not tasted at least some drops of that full cup of Christ, when in bitter anguish of soul he cryed out upon the Cross, *My God, my God, why hast thou forsaken me?* This then of Gods withdrawing himself in the comforts of his Spirit, it is *πειρασμός ἀνθρώπινος*, in the language of the Apostle, *a temptation common to men*, the best of men, even to men of the divinest tempers and devoutest souls.

§. 7. Yet these spiritual derelictions of the godly, though they are real, they are not total, not final; for that, God is faithful in his promise, whose promise is full and emphatical, *Heb. 13. 5.* *οὐ μή σε ἀνῶ, & δ' ἔ μὴ σε ἐγκαταλίπω;* *I will never leave thee, nor forsake thee.* *Est negationis conduplicatio, ut sit vehementior pollicitatio;* The promise is doubled in the expression, that our faith might be confirmed in its assurance. Yea, here are five Negatives, *ἔ μὴ, & δ' ἔ μὴ;* which is as if God had said, *I will not, no, I will not, no, most assuredly I will not,* for ever leave thee, for ever forsake thee; his compassions may be restrained, but cannot be extinguished.

§. 7. Know

§.8. Know then, in the spiritual desertions of comfort, Gods love is not interrupted in him, but the acts of his love intermitted to us; he withdraws himself indeed in his love, but it is not *amor benevolentia* but *amor beneficentia*; (as the School speaks) *his love of benevolence* wherewith he loveth us in Christ, this love like himself it is unchangeable; but now the actings of this love, which is the *love of beneficence*, that is often suspended in its measure and degrees, according to Gods wisdom and will; this love of *benevolence and beneficence* may aptly be illustrated by *lux* and *lumen*, the inherent and the radiant light of the sun; Gods love of benevolence like the *Suns inherent light* it varies not, but his love of beneficence, like the *Suns radiant light*, it is often clouded, yet not totally eclipsed; And when Gods love is clouded, his face hid, then is *the soul desolate*; which dereliction brings not onely a sudden fit of heaviness, but very often, a continued estate of discomforts, sharpened and imbittered with inward afflictions; for so saith David in his desertion; *I am desolate and afflicted*.

§.9. (2) The secret anguish, *I am afflicted*; Indeed, what soul can be desolate and not be afflicted? *Psal. 30.6. Thou Lord didst hide thy face, and I was troubled*: Certainly, his absence cannot but be lamented with greatest grief, whose presence the soul prizeth above all earthly joy; when the evidence of salvation is obscured, the *light* of Gods countenance darkened, the *comforts* of the Spirit detained, then the heavens appear not so clear, the *promises* taste not so sweet, the *ordinances* prove not so lively, yea, the clouds which hang over the soul they gather blackness, doubts arise, fears overflow, terrors increase, troubles enlarge, and the soul becomes languishingly afflicted, even with all variety of disquietments.

§.10. Oh how does the experience of former happiness sharpen the sense of present misery! *Every evil after the experience of the opposite good, becomes the greater evil*; when the soul then calls to mind; how it hath been enlarged in its devout access to the Throne of grace, and found no solace like that of *communion with God through Christ*; and withall, now sees its communion cut off, and the comforts vanished, the spring stop'd and the streams ceast, O how great must needs be the bitterness of her grief! *miserum est fuisse felicem*, we commonly say, *it is a miserable thing to have been happy*; it is the souls trouble, that she is without Christ; but it is the increase of her trouble, the sharpening of her affliction, that she hath lost him; *him* whose presence was once so sweet, that it makes his absence to be most bitter.

§.11. Many indeed there are, well enough as to present sorrow without Christ, because they never enjoyed him; but what soul ever *enjoyed Christ*, that can enjoy it self and want him? without Christ, that soul may see her *wounds*, but cannot see her *cure*; she may see her *danger*, but cannot see her *refuge*; and when God shall conceal

τὸ καλὸν κατὰ
τὴν ᾠδὴν
πρὸς τὸν
Theoph. Epist.
37.

conceal his love and reveal our guilt, hide his face and discover our sin, what can be more greivous and afflicting? So that well might *David* joyn his spiritual dereliction, and his secret anguish, saying, *I am desolate and afflicted.*

§.12.(3) The high aggravation, *the troubles of my heart are enlarged*, the heart of man is the greatest Tyrant, the cruellest persecutor to himself; he needs none other fury who hath that of an *accusing spirit*; this, this alone will be Accuser and Witness, Law and Judge, Executioner and Punishment, the very rack and gibbet of the soul; Oh the piercing sting! Oh the loud clamors of an *accusing conscience*! this, this alone doth make a hell upon earth; distracting, direful, and accusing thoughts, are worse then chains, then stripes, then death; needs must that mans troubles be enlarged, his anguish increased, when his soul, left to its own darkness and unbelief, with *Saul*, it falls upon its own sword, becomes its own executioner. Witness those dreadful complaints of a deserted soul and wounded conscience in that 88. Psalm. For, *a wounded spirit*, saith Solomon, *who can bear?* And a wounded spirit who can declare? its troubles, its distresses, they are as unexpressible, as they are insupportable; especially when the soul is in desertion.

Prov. 18. 14.

§.13. When the *humble Penitent*, apprehending the vastness of eternity, both as to heavens joys, and hells misery, hath labored under the pressing weight of sins guilt, and the laws curse; And when in *this Agony*, the soul hath thrown it self upon God in Christ, and felt a sweet peace in the assurance of *pardon and love*; after all this, for him to be in so great darkness, as to doubt whether Christ will own him, whether God will regard him, what can this darkness be but the very *valley and shadow of death*? O how does a man in desertion, through distrust, fight against himself? if we go about to bind up his wounds, he rends them wider; give supplying oyle, and healing balm, and he will make it a very corrosive to his *bleeding soul*; he will fetch misery out of mercy, and hell out of heaven; for if to comfort his *afflicted soul* we tell him of Gods fatherly compassion and mercy, his riches of grace and love, O how does he thus reason against himself? this, this the accent of my misery, to die in the midst of life, to perish in the midst of salvation.

Psal. 23. 4.

§.14. Surely, *God is a Father*, and were I his child his bowels would not be restrained; he is *infinitely gracious*, and were I at all in his heart, in his love, he that receives millions, would not reject me. he is so *mercifull*, that he is *found of them that seek him not*, and sure if his displeasure were not irreconcilable, I that so carefully seek him, should at last find him; *God is goodness* it self, and sure my evil must needs be great, that goodness casts me off; nothing then can heal me, but that which has wounded me; I have lost the *presence of my God*, I have lost the *embraces of my Jesus*, and nothing but

Rom. 10. 20.

but that presence, and those embraces can bring comfort to my soul; but whilst *I am desolate I shall be afflicted, and the troubles of mine heart will be enlarged.* This the Case rightly stated in a mournful complaint; *I am desolate and afflicted, the troubles of my heart are enlarged.*

A §. 15. (2.) The Cure fitly applied; and (1.) To the spiritual dereliction, the manifestation of Divine love, *Turn thou unto me.* In desertions of comfort, God does not cease to be present, but to be manifest: He withdraws himself, not by departing from the soul, but by not manifesting himself to the soul: *By hiding his face, God departs; and by manifesting his favor, he returns.* And therefore saith David, *Turn thee unto me.* The freest fountain yields the fullest stream, and the best good the greatest comfort. And the best good is God, who being the *Object* as well as the *Author* of our comfort, the measure of our joy must needs be according to the degree of our enjoyment. In *heaven* we enjoy him fully, and therefore B *have a fulness of joy*; but on *earth* having an imperfect possession, we have but an imperfect consolation. So that it is when God turns his face to us, that we can say with David, *Return unto thy rest, O my soul.* He alone who gives life, can give comfort; He alone who gives grace, can give peace: The Spirit of sanctification, is the Spirit of consolation.

Venit cum manifestatur, & cum occultatur abscedit.
S. Aug. ep. 3.

Psal. 16. 11.

Psal. 116. 7.

C §. 16. Indeed, that which can satisfy the soul, must be the bounty of a *sovereign goodness*; such as is pardon of sin, deliverance from hell, conquest over Satan, hope of glory, and the like. Yea, who, or what can quiet the terrors of Conscience, but he who is the *Prince of peace*, and greater then the Conscience? When the soul like Hagar languisheth, it's the Spirit of grace and truth that can open the eye, enlighten the understanding, and discover the true *well of life*, and waters of comfort. *Darkness of mind* is the womb of doubts, and the shop of fears; but the *Light of the Spirit* brings comfort of soul in a discovery of Gods love in Christ; which discovery being permanent, our comforts shall not be transient: Whereas D curfory views and passing glances of divine objects leave the heart unsatisfied, being more troubled for their absence, then pleased with their sweetness. It is the rising then of the *Sun of righteousness*, which gives day to the inward man, and his continued beams bring the soul its renewed joys. Wherefore then let the deserted soul present its self in all its languishings, and thus bespeak God and Christ in this blessed Sacrament: *O my God! my soul seeks what E it has lost; oh let it find what it seeks, even comfortable communion with thee in the Lord Jesus! For this, for this it is that I here call and cry, Turn thee unto me.*

Gen. 21. 19.

Mal. 4. 2.

§. 17. (2.) To the secret anguish, is applied a sovereign balm: *Have mercy upon me!* Such are the wounds of an afflicted soul, as no balm can cure but that of a compassionating mercy; *Miseri-*

G

cordia

2 Cor. 1. 3.

cordia et aqua, mercy which melts to supple and to heal. Though then the *deserted soul*, hath the same promises, the same Mediator, the same God, which it had before its desertion, yet it does not find comfort, till it have the *same mercy*. And therefore does St. Paul happily joyn the *Father of mercies* and the *God of all consolations*: For that indeed, God were not the God of consolation, were he not the Father of mercies; all remission of sins, all power of grace, all manifestations of love, yea, the earnest of glory, are all the *of-spring of mercy*, brought forth of her womb, brought up in her lap, yea, nourished with the milk of her breasts, and cherished with the warmth of her bosom.

Heb. 2. 17.
Bern. de grad.
hum.

Heb. 5. 2.
μετριοπαθῆν
δυναμῶν.

§. 18. Who art thou now that languishest in desertions? Know, the *door of mercy* is not shut, because thou shouldst not enter, but because thou shouldst knock; if thou wouldst obtain mercy then, it must be by prayer, and that through *Faith in the promise*; Faith, I say in the promise, for how know we Gods good will, but by his holy Word? So that, the truth of his promise presents us the sweetness of his mercy; and seeing the *fathers mercies* melts at the Sons mediation, go unto God by Christ, by Christ as a *merciful and faithful High Priest*, a merciful High Priest, *compassio cum impossibilitate perdurat*, though Christ be now gloriously impossible, yet is he still graciously compassionate; yea, he is *one that proportions his pity to our misery*, his compassion to our affliction; such compassion as is a Sovereign balm to cure the secret anguish of a deserted soul, applied here by *David*, when he cries unto God in prayer, *Turn thee unto me, and have mercy upon me, for I am desolate and afflicted, the troubles of my heart are enlarged, &c.*

Joh. 14 : 6.

§. 19. (3) To the high aggravation is applied a full deliverance, *O bring thou me out of my distresses*. Now the soul begins to recover her former taste of heavenly sweetness; now she begins to feel the warmth of those sweet imbraces, from the *everlasting arms* of her dearest Jesus; And therefore does she pursue this begun recovery, to a full deliverance, even a *deliverance from all her distresses*, of doubts, and fears, and terrors; which deliverance from those distresses, is by the sacred testimony of Christs spirit, evidencing the sincerity and *truth of grace*, and thereby a personal interest in the promises of *life and love*.

§. 20. To make it appear how the Spirit is the *Comforter*, and by his testimony to the soul free's it, from its distress; observe this gradation. 1. The Gospel proposeth salvation through Christ in the *free promise*; and now press this grape, examine this truth, and the wine of comfort is no more but this, that salvation may be mine, *if I believe*. But then, 2. A further progress is made by faith, in casting the soul upon Christ for salvation according to this promise, and in this, the *foundation of comfort* is laid firm, the root is fixt, yet the fruit is not grown; this is sufficient to life and salvation in the end,

end, but is not effectual yet to peace and consolation in the way; wherefore to all this, that *salvation through Christ* is offered in the promise, and that the promise of Christ for salvation is received through faith; to all this, must be added this *testimony of the Spirit*, that, that faith is sincere, and so, that salvation sure: And this testimony it is, that confirms the souls peace, and gives enlargement to its sweetest comforts.

A §. 21. Thus Faith in the habit it is *medium incognitum* (say the School's) it is often hid in the soul, and the quickenings of the Spirit it is, which bring it into act. And by the actings of faith come the renewings of comfort, thorow *communion with Christ*. When the *Sun of righteousness* then appears with healing in his wings, the clouds of fears are scattered, the storms of terrors cease, the night of unbelief doth vanish; yea, when Christ the *King of glory* sets up his Throne in the heart, and rules with the golden Scepter of his grace, then do proud lusts stoop, then do the powers of darkness fly, and so the deserted and afflicted soul is brought out of all its distresses. Thus have we seen the *case* and the *cure* of a deserted soul, the case rightly stated, and the cure fitly applied; the case rightly stated, *I am desolate and afflicted, the troubles of mine heart are enlarged*; the cure fitly applied, *Turn thee unto me, have mercy upon me, O bring thou me out of my distresses*.

Mal. 4. 2.

Plal. 24. 8.

C §. 22. Who art thou now that looks upon what is said of spiritual desertion as strange doctrine? Let me tell thee thou hast had little *acquaintance with God*, if thou knowest not yet, what it is to lose him, to lose him in the comforts of his Spirit; thou hast room, I question not, for profit, for pleasure, for sin, for Satan, but no room for God, for Christ; and so not having enjoyed the comforts of the *divine presence*, thou knowest not the discomfort of *his absence*; O what is it that we see daily? some men lose their *Estates*, and they grieve heavily; some men lose their *Friends*, and they go mournfully; some men lose their *Health*, and live sadly; D But how many lose their *God*, their *Saviour*, their *soules*, and yet neither grieve, nor mourn, nor are heavy for it! Oh ye who are guilty of this self and soul-murder, *did the day break upon your souls*, the Spirit of truth enlighten and awaken your consciences, Oh how would amazement seize you, and the terrors of death fall upon you!

2 Pet. 1. 19.

E §. 23. But who is it, that having *Sions sorrow* in his heart, and her tears in his eyes, comes unto me with her complaint in his mouth, *Oh, my God hath forsaken me*, he hath withdrawn himself in the comforts of his Spirit from me; so that *I am desolate and afflicted, the troubles of my heart are enlarged*? For thy comfort and direction, (1. Know, Comfort is not of the necessary being, but of the happy well-being of the Saints; it is rather a partial reward, then a particular grace; an earnest of glorification, rather then a part of sanctifi-

Isa. 49. 14.

cation. It is the light, not the heat of the *Sun* that makes the day ; and it is the grace, not the comfort of the *Spirit*, that makes a Saint. (2.) For thy direction, (1.) Be zealous to find out the *Achan*, to discover the *curst thing* (if any there be) which hath caused or occasioned this desertion ; and having found it, be humbled in repentance ; for commonly, Spiritual comforts take their first rise from Penitential sorrow.

Mat. 11. 28.

§. 24. (2.) After humiliation, *enquire of God* in the means of grace, press near to him in his ordinances, especially this of the blessed Eucharist : And in this holy Sacrament, hear Christs *Venite ad me*, his *Come unto me*, extending it self to the *hungry*, that they come and be satisfied ; to the *thirsty*, that they come and be refreshed ; to the *weary*, that they come and be eased ; to the *weak*, that they come and be strengthened ; to the *sick*, that they come and be healed ; to the *fainting*, that they come and be revived ; to them that are *fallen*, that they come and be restored ; yea, to all that have faith and repentance, that they come and be saved. Here the *treasury* of heaven, here the *fountain* of life, here the *storehouse* of comforts are all set wide open : Here, O ye *afflicted souls*, here you are at the right door, knock, and knock hard, be not answered without admittance ; God loves an holy importunity ; and know, the *Lord* is here, *Christ* is here, *life* is here, *salvation* is here, here dwells everlasting mercy, here dwells eternal peace : Oh look in, look in, with all reverence and faith, into these sacred mysteries of grace and love ; and see, see there the delights of *Paradise*, and rivers of joy feeding them : Oh how the *Angels* sing, whilst devout souls exult, at this blessed Feast of the *Lord of life*, and *Prince of peace* !

Cant. 4. 16.

§. 25. (3.) To preserve the comforts of the Spirit, when received of God in Christ, be faithful in the *exercise of grace*. For God imprints his love upon the heart in the characters of grace ; which the more large, the better read : yea, Grace is *Gods seal* ; and the more visible the stamp, the more evident the assurance ; the more evident is our assurance, the more full will be our comforts. Further know, the *ways of holiness* are as beds of spices, the more we walk in them, the more they requite the soul with their sweet delight and spiritual refreshments. Thus must mans obedience be conformable to his devotion, his conversation to his supplication ; not doing that which may drive God from him in justice, whilst he would have God turn to him in mercy ; *Turn thee unto me, and have mercy upon me*, &c.

Vers.

Verf. 18. *Look upon mine affliction and my pain, and forgive all my sins.*

§. 1. **A** Affliction is the proper object of compassion, misery the proper object of mercy: And therefore we read how *Pilate*, willing to release *Jesus*, he brings him forth, having his back furrowed with the whips, his head harrowed with the thorns, and his derisive purple stained, yea, drenched with blood; and presents him thus ghastly a spectacle to the Jews, with an *Ecce homo, behold the man*; supposing so sad a sight would have moved malice to mercy, and envy it self to compassion. Now, what *Pilate* did to the Jews with *Christ*, *Christ* in a fit resemblance and apt allusion does with the *Penitent* to his Father; he brings him forth in the Court of Conscience, having his *heart* wounded with sorrow, his *spirit* broken in contrition, and his *soul* fainting in languishments of repentance, and presents him so sad a spectacle to the Father with an *Ecce homo, Behold the man*.

Joh. 19. 5.

§. 2. *Behold the man*, once so lofty in his pride, now so lowly in his penitence; once so hardened in his rebellion, now so humbled in his contrition; once so obstinate a *sinner*, now so pitiful a *penitent*. And oh! whilst this *man of sorrows* mourns in affliction, how does the *Father of mercies* melt in compassion? When the wounded *sinner* is presented by the wounded Son, and the *Penitents* tears cry aloud with the *Mediators blood*, how must the *Fathers* compassion needs melt into sins remission? Of which sacred truth, and heavenly comfort, was *David* well assured; when in this his *Psalm of penitence* he makes this prayer of faith, *Vide afflictionem, Look upon mine affliction and my pain, and forgive all my sins*.

§. 3. Observe we in these words two particulars. 1. The proper object of Divine mercy. 2. The firm ground of the Souls peace. 1. The proper object of Divine mercy, it is affliction and pain: *Look upon my affliction and my pain*. 2. The firm ground of the Souls peace, it is sins forgiveness: *Forgive me all my sins*.

§. 4. (1.) The proper object of Divine mercy: *Look upon mine affliction and my pain*. This affliction and pain is either that of the penitent *Sinner*, or that of the devout *Saint*. That of the *penitent Sinner*, who having withdrawn himself from the world, and retired into the secret closet of his Conscience, how does he with *Hezekiah* even *Recogitare annos in amaritudine animæ*, Overturn the Annals of his life in the bitterness of his soul? And after a strict survey, having faithfully observed the sins which he hath committed, and the several circumstances by which they are aggravated, he then turns them up into a *Catalogue*, which is no sooner in his eye, but sorrow is in his heart, endeavoring to blot out those letters of guilt with

Iſa. 38.

with his tears of repentance, through faith in the *blood of Christ*.

§.5. And whilst he sets his sins in order before him, Oh how does a *secret affrightment* chill his blood, and make his heart to tremble, in the apprehension of their loathsome filth and dreadful curse! yea, he beholding himself under the heavy sentence of the *laws condemnation*, Oh how, how, is he wholly encompassed with terror and amazement! When he looks within him, Oh the terrors of an *accusing conscience*, and a killing guilt! When he looks without him, Oh the horror of a deserved death, and a tormenting Hell! When he looks above him, Oh the dread, the dread of an *offended Majesty*, and an avenging Judge! Oh whither, whither then shall this poor *penitent* fly for succour? Where, oh where shall his affrighted and afflicted soul seek for shelter? Where, but at the *cross of his Redeemer*?

§.6. And when Christ, so full of pity, so full of love, when he beholds the *humble suppliant*, and sincere penitent, in the lowest depth of his humiliations, pouring out his complaint at the foot of his cross; when he hears his mournful sighs, his painful groans, the *earnest messengers* of his afflicted soul, it is then as possible for Christ, to forget the passions of sorrow which he suffered, as not to compassionate this poor *penitent sinner* for whom he suffered; he who stopped not his ears at the Jews blasphemies, will certainly not stop his ear at the *penitents complaints*, he that turned not away his face from his enemies buffetings, will not turn away his eyes from the *suppliants tears*; though the Devil hath bereaved the sinner of his purity, yet can he not deprive his Saviour of his pity; Christ doth not, Christ cannot so remember the sins that man hath committed, that he forget the soul which himself hath purchast; *his eye*, and nothing indeed else can do it, but his *eye of mercy*, that looks through the guilt of sin, to behold the sorrow of the sinner; and that affliction moves his compassion; so that the *penitents prayer* is rightly formed, when it takes in *Dauids petition*, *Look upon mine affliction and my pain*, &c.

§.7. Thus then, sin brings forth sorrow, and the Daughter devours the Mother, *sorrow doth destroy sin*; as the worm hath its original from the wood, and the wood its decay from the worm; but this sorrow here of *affliction and pain* in the penitent sinner; that it does become destructive of sin, is not from any proper virtue in its self, but from that power it receives from *the love of God*, and *faith in the blood of Christ*. (1.) From the love of God; *A servile fear*, and a *mercenary hope*, a servile fear in the dread of hell, and a mercenary hope in the desire of Heaven, are the common motives to repentance, which yet are then onely to be approved as good and holy, when they exclude not the love of God and of Christ. For as St. Paul, in 1 Cor. 13.3. *Though I bestow all my goods to feed the poor*

ἀμαρτία ἡ λύ-
σις ἐστίν. ἢ
λύσις ἡ ἀμαρ-
τίας ἀδελφός
Chrys. de pen.
hem. 5.

poor, and though I give my body to be burned, and have not charity, *ὅτι ἐγὼ, ἡ ἀγάπη οὐκ ἔστιν ἐν ἐμοί*, I am nothing. So again, though we dissolve our eyes into tears, and break our hearts with mourning, and have not charity, all will be as nothing, nothing available to eternal life.

A §. 8. *The will*: (we say) simply embracing good, is good; yet if it to embrace the *less*, as to reject the *greater* good, the will becomes inordinate; not that the less is accepted, but that the better is repulsive, to repent then, with *pain of soul*, that we may avoid the pains of Hell, and obtain the bliss of Heaven, is certainly good in it self, yet if excluding and repulsing the *sincere love* of God and of Christ, it becomes an inordinate act, and is self so far from true repentance, that it is a sin to be repented of: Observe, the *love of God and of Christ* is the perfection of all the graces and is therefore called *ἀνδρώμενον* *ἡ τελειότης*, *The bond of perfectness*.

Col. 3 14.

B §. 9. Now observe then further, the beginning, the progress, and the end of practical virtues, have all their due measure, though not their equal degrees of goodness; *fear* that is servile, and *hope* that is mercenary, are good in the beginning of Christian discipline, and evangelical holiness; But then they must have their progress to that end which gives perfection, even the grace and exercise of *love*, wherefore know we, that repentance and affliction of mind which does exclude the love of God, is *infernal*, that of the damned in Hell; That repentance and affliction of mind, which does not express, Though it does not exclude the love of God that is *legal*, from the spirit of bondage; but that repentance and affliction of mind, which does not onely express, but also arise from the love of God, that is truly *Evangelical*, from the Spirit of adoption; which alone can give salvation, by virtue of the promise, he that repenteth and believeth shall be saved.

Rom. 8 15.

D §. 10. This the second particular, that the sorrow of *affliction and pain* in the penitent, becomes destructive of sin, through the power of faith in the blood of Christ; for that, God he will be *sanctified in all them that come nigh unto him*; And therefore he being a *consuming fire* in the fury of his vengeance; when we humble our selves before him, though with the deepest of afflictions, unless it be by faith in Jesus Christ, as the Mediator, God will be a *just Judge* to condemn, rather than a *merciful Father* to forgive; for it is not our tears without Christs blood, nor our sorrows without his sufferings, nor our affliction without his passion, that can quench the fire of *Gods wrath*, satisfy the severity of *Gods Justice*, and move the tenderness of his mercy. When therefore acted by love, and strengthened by faith, we pour out our complaints unto our God, in a *sincere repentance*, our affliction and pain shall become the proper object of his divine mercy and grace; so that we may pray with confidence as holy David, *Look upon mine affliction and my pain, and forgive all my sins*.

Levit. 10. 3.

Heb. 12. 29.

§. 11. (2) The

§.11. (2) The affliction and pain, which is that of the *devout Saint*, especially, either in the meditations of Christs sufferings, or in the exercise of fervent prayer, or in the sense of their own infirmities. (1) In the meditation of Christs sufferings; here I shall shew you a mystery, a *mystery of godliness* known onely to the devout Saint; that the meditation of Christs sufferings, it afflicts by *compassion*, and delights by *complacence*, and so is a *γλυκυπιχρον*, a bitter sweet; to see the sorrows of death seize the soul of life, yea, the soul of him, whom the *devout Saint* loves better then life; how, Oh how must this needs be bitter! But now, to see the fire of love drink up this sea of sorrows, and all in tenderness of endeared affection to his beloved Spouse, the *penitent soul*; Oh how, how must this needs be sweet! How can the devout Saint meditate upon his *crucified Saviour*, but with unspeakable anguish, and yet with incomparable delight; Beholding amidst the excess of his love, the pangs of his sorrows?

§.12. Whilst the *devout soul* then meditates upon Christs passion, this or the like *Soliloquy* is a part of her devotion; *O my crucified Jesus, how grievous is his sorrow, how gracious is his love! he loves his torments, and takes pleasure in his sufferings; he dies with joy, that he may dye with grief for me; O love ecstatic! Wherefore as I cannot but grieve in his grief, so I cannot but joy in his love; that's mine anguish, this my ravishment; so that as I sorrow with him as my beloved, so I glory in him as my Saviour.* Thus is the devotion of the godly, in the meditation of Christs sufferings, a mystical *Benjamin*, a child of grief and love, in an amorous compassion, and a dolorous complacence of the soul with Christ, which amidst its joy and delights, says as *David*, *Look upon my affliction and my pain.*

§.13. (2) In the exercise of fervent prayer, whose *veyce* is louder from the heart, then from the mouth; louder from the eye, then from the tongue; sighs and tears are the best *Rhetorick* of the devout mans prayers. The right gift of prayer, and true grace of supplication, not being (as many fondly fancy it) in the ready or large expression of words, *but in sighs and groans which cannot be exprest.* O then, then are we most fervent in prayer, when our *troubled souls* become big with desires, which cannot be uttered; and therefore the tongue being unable to declare them in words, they force their passage at the eyes in a *flood of tears.* Thus, thus pray we for the Church of Christ, for the chosen of God, that in a sympathy of their sufferings we may say with *David*, *Behold mine affliction and my pain.*

§.14. (3) In the sense of their many infirmities. The Saints of God exercised with ecstatical devotions, in the holy excess of divine love, as *St. Paul*, *They live, yet not they, but Christ that liveth in them,* and their life is hid with Christ in God; even as the *stars* without

Rom. 8.26.

Gal. 2.20.
Col. 3.3.

without losing their light, they shine not in the presence of the *Sun*, but the *Sun* shines in them, and their light is hid in the light of the *Sun*: thus the *Soul*, without losing its life, it lives not, being ecstasically swallowed up in *Christ*; but *Christ*, he lives in the soul, and the soul's life is hid in the life of *Christ*. But now, after the soul is descended from the *Mount Tabor* of her divine ecstasies, how does she find herself in the *Valley of Tears*, by reason of her humane infirmities? And when the heart is wounded with the dart of love, and the desire is not accomplisht in the enjoyment of its beloved, what can be more afflicting? As *hope deferred makes the heart faint*, so desires not satisfied make the soul languish. Thus the Psalmist; *As the hart panteth after the water-brooks, so longeth my soul after thee O God; my soul is athirst for God, for thee the living God, &c.*

Prov. 13. 12.

Psal. 42. 1:

§. 15. Oh when the devout soul would fain take wing, and flie away to her sweet repose in the bosom of her beloved; oh the secret trouble and anguish of spirit, to find it self clogg'd and chain'd to the servile miseries of this mortal life, yea the impure motions of corrupt affections! So that the devout Saint cries out with the blessed Apostle, *Wretched man that I am, who shall deliver me from this body of sin and of death!* There is certainly no pleasure like that of pleasing God; no joy like that of enjoying *Christ*: And now for such a person as hath placed his liberty in Gods service, his life in Gods love, his comfort in Gods favor; for such a person to be so infested with carnal, earthly, and corrupt affections, that he calls in question his faith as false, his hope as vain, his service as fruitless, who can conceive the Convulsion-fits of his spiritual anguish, the laboring throes of his souls perplexities? in which he cries out, *Vide afflictionem, Behold my affliction and my pain.*

Rom. 7. 24.

§. 16. (2.) The firm ground or the souls peace, Sins forgiven us; *Forgive all my sins.* Rom. 5. 1. there says the Apostle, *Being justified by faith, we have peace with God through our Lord Jesus Christ.*

Here we see plainly, that Peace of conscience, it is the fruit of Justification: So that, the root from whence springs this blessed fruit, it is this; an humble assurance of Gods love in *Christ*, in the free and full pardon of our sins. We may observe, that till *Christ* had reconcil'd the Father by his sufferings and death, and had given an assurance thereof unto his Church by his Resurrection, the *Holy Ghost* the Comforter did not come down upon the Apostles; so now, till we be reconciled unto God by *Christ*, in the remission of our sins, and have some assurance hereof wrought in our hearts through faith, the Comforter the *Holy Ghost* does not fill our souls with his divine consolations; He does not refresh our spirits with his heavenly dew and sacred influence, *Peace of Conscience.*

Joh. 7. 39.

§. 17. Therefore, *Isa. 57. 21. There is no peace, saith my God, to the wicked;* their worm of conscience is still gnawing in the midst of outward jollities, fretting their souls with inward tortures: So that

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the

Pro. 28. 1.

Hos. 2. 14.

Cant. 2. 4.

the *wicked flee when no man pursueth*; no man pursueth without, yet there is that pursueth within, even the stinging guilt of an evil conscience: So that seeing he every where carries with him his *tormentor*, no wonder this, if he can no way flee to escape his *torment*; impossible it is he should flee from his misery, since he cannot flee from himself; his *guilty conscience*, that makes his wound incurable, his plague unavoidable. But now, when God speaks comfort unto his people, it is *all Cor*, Comfort to the heart; making the good Conscience to be a continual feast, a feast furnished with those dainties of Christs *banqueting-house*, laid up in store for his *Spouse*, the humble and penitent soul. Let not then the heart that is drowned in worldly pleasure, think to partake of those *heavenly delights*: Let not the soul which is in the gall of bitterness, think to participate of this *divine sweetness*, this *hidden Manna*, as our Saviour calls it, *Rev. 2. 17.* hidden to the world, and the men of the world; for that the blessedness of comfort which is in this sweet peace of conscience, *no man knows but he that tastes.*

§. 18. The better to represent by some measure of proportion, what the comforts of the soul are in the *peace of Conscience*, after its languishing under the terror of sin; let those men give a *shadow of it*, who from the safe and quiet port, do behold the waves and billows of that raging sea, in which they themselves were even now overwhelmed, and by a miracle of providence are happily escaped; or let those women in some sort declare it, who after their *bitter throes* and *labouring pangs*, have enjoyed the quiet ease of a bed of rest; for such is the *Peace of Conscience* to the mournful Penitent, after the terrors of sin and his horrors of soul, as is the *safe Port* to the shipwrackt Mariner after the raging tempest, or as the *easy bed* to the laboring woman, after her painful travel.

Phil. 4. 7.

§. 19. These may give us the shadow; but as for the substance, such is the excellencie of that (as *S. Paul* tells us) *it passeth all understanding*; so that we can never rightly conceive it by description from others, till we truly know it by experience in our selves. Which of us can conceive, that has not felt, what is the *blessed comfort* of that mans soul, who in the peace of his conscience can see himself delivered from the chains of sin, the bondage of Satan, the powers of darkness, and the flames of hell; who, *in the peace of his conscience*, can see himself made partaker of the merits of Christs death, and the benefits of his intercession; can see himself admitted into a covenant of grace with the *Lord of life and King of glory*, received into favor with the God of heaven and earth; and so, as to be made his child, and entituled to the kingdom and the glory of his *only Son*: Which of us can conceive, that has not felt, what is the comfort of those thoughts, of those meditations, in that sweet peace of conscience which the faithful have, being reconciled unto God through Christ, *in the remission of their sins*?

§. 20. Let

§ 20. Let us now joyn together the *penitent sinner*, and the *devout Saint*, in this one exhortation, that they approach the *Table of the Lord* with a secret affliction of soul, and that, being raised by faith and enlarged by prayer. (1) *A secret affliction of soul*, in this consideration, that their sins have been the cause of Christs sufferings.

A The Jews cried out of Christ, *crucifie him, crucifie him*, such was the greatness of their malice, that if possible, they would have had him twice crucified; but yet is not their desire too unhappily fulfilled? they crucifying him *once with their hands*, and we, even we crucifying him *again by our sins*? Who art thou then that comes to Christ without floods of tears, when he comes to thee in streams of blood? Who art thou who canst worthily meditate on his wounded body, without a wounded soul? or view his pierced side, without a pierced heart? in which our Saviour gives us our true devotion, bespeaking us as well as the daughters of *Jerusalem*, *Weep not for me, but for your selves*: weep not for me or my sufferings, in a fruitless compassion; but weep for your selves and your sins in an hearty contrition.

Luk. 23. 21.

Luk. 23. 28.

§ 21. Thus affected with contrition, (2) Let our hearts be raised by faith, that so whatsoever is our affliction and pain, we may find an healing vertue in the blood of Christ, which is this *Sacramental administration*, is none other then *Gileads* balm to cure, *Hermans* dew to refresh, and *Aarons* ointment to revive all wounded, distressed, and drooping souls. And as we approach this holy Ordinance with hearts raised by faith; So (3) *Hearts enlarged in prayer*; and such prayer, as by the paths of its devotion, may speak the anguish of our affliction; as in the sentence of our grosser enormities, so of our humane infirmities; that so, for every *sinful distemper* in us, we may receive an *healing vertue* from Christ; and in our prayers for our selves, forget we not the afflictions of the Church, the calamities of the Nation; and seeing our God pursues us with his judgments, send we forth *legationem lachrymarum*, in the language of St. *Ambrose*, send we forth an *Ambassage of tears*, to sue for peace; And doubt we not but received into the *Court of Heaven*, they shall have their access to the throne of grace, and obtain a gracious audience; if not for a publick deliverance, yet for our particular salvation; having our *remission of sins*, and our *peace of conscience* confirmed unto our souls, by his blessed Sacrament, as the seal of grace and the pledge of glory; to which glory, he preserve us by his mercy, who hath purchast it by his merits, Jesus Christ the Righteous. Amen.

E

Verf. 19. and part of the 20. *Consider mine enemies for they are many, and they hate me with a cruel hatred; O keep my soul and deliver me.*

§.1. **V**hat confidence and comfort can there be in pardon of *fin*, when there is not a conscience and care to prevent *fin*? upon *humiliation* indeed, *fin* forgiven becomes stingless, toothless *fin*, the venome and guilt removed; but after *humiliation*, *fin* reacted, becomes the most deeply wounding, the most closely gnawing *fin*, more wounding then the Serpent, more gnawing then the worm. Wherefore holy *David* here, having made it his complaint unto God in prayer (verf. 18.) *Look upon my affliction and pain, and forgive all my sins*; knowing the number and force, eying the multitude and rage of his spiritual enemies, his sinful lusts; he joyns to that fervent prayer, this further petition, *Consider mine enemies, for they are many, and they hate me with a cruel hatred, O keep my soul and deliver me.*

§.2. To give the sence of our present interpretation, together with the sum of our intended discourse, take it in this paraphrase upon the words: *Consider mine enemies*; and thine enemies, O God, are mine; thy greatest enemy is *fin*, and my greatest enemies then must be my lusts; Oh consider those mine enemies, *for they are many*, a whole host warring against my soul; they besiege me closely, and assault me fiercely; *they hate*, and fight against thy good spirit in me; and to hate that, is to hate me, and the good of my soul; yea, their *hate is cruel*, it is a tyrannous hatred; though I never willingly suffer them to rule over me, yet too too often they over-rule me: Though I never let them command me as a *King*, yet they often compel me as a *Tyrant*. Now Lord, whereas many in the daies of trial, and of trouble, beseech thee to keep their bodies, their estates; their bodies from imprisonment, their estates from spoil; to me *fin* is worse then bonds, then beggery, yea, then death, then hell; wherefore I beseech thee to *keep my soul*; the salvation of it is dearest, of more price then all the world; my good name, my health, my life, my friends, my estate, all may be lost, and I safe; But oh, my soul is my self; to cast away it, is to cast away me; to keep it, is to deliver me, O then *keep my soul and deliver me.*

§.3. Observe in the words two general parts; the Subject, and the method of *Dauids* prayer; The Subject with its description, and the method in its gradation. (1) The Subject, with its description, *Dauids enemies* described, from the greatness of their number, *they are many*; and the violence of their hate, *it is cruel*; for *they are many, and they hate me with a cruel hatred*. (2.) The Method, in its gradation; which gradation hath its three steps, *Consider mine enemies, Keep my soul, and Deliver me.*

§.4. (1.)

Rom. 6. 12.

Matth. 16. 26.

§. 4. (1.) The Subject, with its description, *Dauids enemies* described from the greatness of their number, *they are many; consider mine enemies, for they are many.* No man may resolve his sins into any other original, then his own lusts; as for Satan, though it be he that tempts, it's we that act; and therefore when we commit any wickedness, and sin against God, though it be by Satans instigation, our tongues may not smite him, but our *hearts must smite* our selves, as *Dauids* did, in 2 Sam. 24. 10. We may not accuse the tempter, but our selves, who let in the temptation; for that *the Devil cannot impose upon the will a force and necessity, but propose to the will an object and opportunity of sinning.* It is by confederacie with the Traitor in our bosom, by conspiracie with our Rebel-lusts, that Satan doth seise the Citadel of our hearts, and surprise the strongest Fort and tower of our wills.

Non diabolus voluntatem delinquendi imponit, sed materiam voluntati subministrat. Tert. exhort. capit. c. 2.

§. 5: Again, as for the World, her temptations and allurements, they are without us; but it is the enemy within that destroys us: *The causes of corruption and guilt are not in our allurements, but in our lusts; not in the world, but in our hearts.* And therefore, *We overcome the enemies that are without us, by subduing the enemies that are within us, even our lusts, by whose treachery and violence Satan and the world bear sway in our hearts, and send forth their imperial edicts, and command the soul.* A mans enemies then are those of his own house, his own heart, even his own lusts: And of these we may complain with *David*, in the greatness of their number, they are many; many streams from one fountain, many branches from one root, many lustful Affections from one original Concupiscence.

Causas corruptionum non in illecebris, sed in cordibus habemus. Salv. l. de gubern. 6.

Eos qui foris nobis oppugnant, intus vincimus, vincendo concupiscencias per quas nobis dominatur. Aug. tom. 3. l. de agone Christi. c. 2.

§. 6. Which concupiscence is in the Scripture called, ἡ οὐκ ὄσα ἐν ἡμῖν ἀμαρτία *the sin that dwelleth in us; The sin καὶ ἐξοχὴν*, in an eminencie of evil, as having in it the seed of all sins. And therefore the Author of the Book *De duplici martyrio*, (attributed to S. Cyp.) he gives us the quaint and experienc'd truth, that *plus est tollere peccatum quam peccata*; it is a matter of greater difficulty to mortifie this one sin, then to subdue all other sins. We may say of original concupiscence, strengthened and heightened by customary transgressions, its name is *Legeon*, for it is many: *Hydra-like*, it is a body with many heads; and when we cut off one head, one enormous impiety, there presently sprouts up another of like monstrous nature, like venomous guilt. From the womb then it is of original sin, and sinful custom, as from the belly of the *Trojan horse*, there does issue forth an whole Army of unclean lusts, to surround the soul in all its faculties, and the body too in all its members.

Rom. 7. 17.

§. 7. As for the faculties of the soul view we the *Understanding*, and how do we see it surrounded with fleshly wisdom, carnal reasonings, humane inventions, curious enquiries, vain imaginations earthly contrivances? View we the *Conscience*, and how do we see it surrounded

rounded with erroneous principles, misguided zeal, false accusations, and as false excuses, groundless fears, and a fearless stupidity? The like might be said of the *Memory*, and of the *Will*, of the *Heart*, and of the *affections*. But pass we from the Faculties of the Soul to the Members of the Body; and in them we see the *Eyes* surrounded with envy, covetousness, and adultery; the *Tongue* with deceit, revilings, blasphemies, and corrupt communications; the *Ears* with slanders, Heresies, and false doctrines; the *Hands* and *Feet* with theft, murder, violence, and oppressions. A

Gen. 38. 29.

§ 8. Yea, from the particular members of the Body, pass we to the several *conditions* of life; And in them, see, how divers lusts not onely attend, but pursue us; if *young*, intemperance; if *aged*, covetousness; if *rich*, vain confidence; if *poor*, murmurings; if *ignorant*, blind zeal; if *learned*, vain-glory; if *honourable*, pride; if *mean*, envy: Lastly, from our several conditions pass we to our best *Im-
ployments*; and we find, how, even in holy duties, as in *Tamar's* womb, *Zarah* first thrusts out the hand, but *Pharez* crowds him by, and first gets forth the body; thus in holy duties how often is it, that the *Spirit* begins the work, but the *Flesh* crowds forth into the action? See it in *Prayer*, when the soul quickened in devotion, and raised by faith, doth take wing and fly aloft; in some gracious enlargements; even then, how doe worldly and carnal thoughts intrude themselves into the *Closet of the heart*; and by their earthly weight, pull down the soul from its heavenly height? or else, how do some suggestions of spiritual pride, cast water upon the fire of the Sanctuary, quench the *heavenly flame*, the enlarged devotion of the pious soul? Again, in the attending of the *worship of God*, and the *ministry of his Word*; when the soul becomes affected with the beauty of holiness, and begins to relish the sweetness of the Gospels promises, yea, to be enlarged in spiritual desires, after a nearer communion with God and Christ in his Ordinances; even then, how do *fleshly lusts* oppose their carnal reasonings, framing arguments of dissuasion and discouragement from worldly interests, erroneous principles, and prejudicate opinions? B C

Psal. 29. 2.

§ 9. Yea, in the *solemn ministration* of the *blessed Eucharist*, when the longings of the the soul are enlarged, its fervour of devotion heightened, its very joy in communion with Christ encreased, even then, how do worldly and carnal suggestions, or else nice and needless scruples, or dark & cloudy imaginations, how do they too too often damp our faith, dead our devotions, perplex our thoughts; and if possible, hinder the gracious fruit and comfortable benefit of the most *sacred service*, and most *blessed Ordinance*? And now, if the least atome of sin do spot the soul, and the smallest transgressions qualify for death, and hell; what shall we do, whilst we behold an infinite swarm of corrupt desires, an whole Army of lustful affections surrounding us, in all the *faculties* of the soul and *members* of the body, E

body, in our several conditions, and even in our best employments? what shall we do, but fly to the Lord for succour? even to the Lord of hosts, the Captain of our salvation, Christ Jesus blessed for ever: and cry we unto him as David here does, *Consider mine enemies for they are many, and they hate me with a cruel hatred, O keep my soul, and deliver me.*

Heb. 2. 10.

A §. 10. (2.) The violence of their hate, *they hate me with a cruel hatred.* From that, Rom. 6. 12. we observe that Sin hath the power of a King, even to reign over them who cast off Kingly power; and from Rom. 7. 23. we observe, Sin hath the force of a Law, to command them who bear down all Law by force; they whom no Law of God or man can bind, the Law of Sin holds fast; the most licentious and lawless, are to their lusts the greatest captives and slaves. This for the power; but see further the violence and rage of Lust: when once it steps into the royal chariot of sovereign command, how does it Jehu-like drive furiously, though it be upon the very precipice of death and hell? The wickedness of the ungodly, the Prophet calls a breaking forth; *Eruerunt instar diluvii, They have broken forth as a flood.* So violent are the water-floods of ungodliness, as no bounds of Law or Equity, civil or divine, can keep them in; thereby men become *arrogant*, such as no bounds of Oaths or Covenants can restrain; but what is most sacred, by the rage of mens lusts is violated.

2 King. 9. 20.

Hof. 4. 2.
So the Chaldee
and Vatabe.

Rom. 1. 31.

C §. 11. Many, at their first contrivances of Ambition, and Pride, or the like predominant lusts, they set bounds to their desires, so far to pursue their profit, or their pleasure, or their preferment, and no further. But experience tells us, that the actions of sin are like the flowings of a River, which the further it runs, the wider is the channel, and the fiercer is the stream. Hab. 2. 6. *Woe to him that loadeth himself with thick clay!* The covetous man may heap up enough to load, but ne'r lay up enough to fill; he may load his house, yea his heart, but never fill his hell, his lust; he may have enough to sink his soul, but not to satisfy his desires. He then who prescribes his lusts their limits, and resolves after so much gain, or honor, or pleasure, to take up, as having had his fill; he shall find, that the pursuits of lusts are more violent and fierce in their conquest than in their assault, in their after-desires then in their first motions.

E §. 12. When ever yet did Ambition or Covetousness, or the like bottomless and boundless lusts find a centre to rest in, any Hercules pillars, a *Ne plus ultra* to confine them? *Elijah's* Cloud no bigger then a hand at first, yet after a while it spreads and covers the whole face of the heavens: And why? it riseth from the sea, and is driven with the wind. Thus our lusts at first of lesser size, spread themselves after a while to a larger extent, to a covering the whole heaven, a clouding all righteousness: And why? they arise from a sea of concupiscence, and are driven with the wind of Satans temptations.

1 King. 18. 44.

But

But further yet, in the very *Saints of God*, when lust breaks forth, there is in it this fierce and intemperate rage. See it in those two remarkable Examples, so eminent for sanctity and sin, *Jonah* and *Peter*; *Jonah* a Prophet, and *Peter* an Apostle.

Jon. 4. 9.

§. 13. *Jonah*, though an *holy Prophet*, so eminent in grace and office, yet when a lustful passion breaks loose, a greater tempest and rage then that of the Sea swells his breast; so that in pursuit of his own vain glory, lest he should be accounted a *false Prophet*, he is angry with the Almighty Lord, because he is a merciful God; yea, *exceeding angry*. And see the contumacious impudence of Lust: Gods argument and exhortation is answered, yea, outfac'd with a daring reply of an -- *I do well to be angry, even unto death*. Again, *S. Peter*, so eminent in the profession of Christ the Messias, and so confident in the opinion of his own faithfulness, yet how does the breath of a woman shake this rock? that against the very evidences of his own heart and bosom, the consciousness of his own promise and profession, *he denies his Master*; and when now the lust of self-love and fear had step into the throne of the heart, and snatch the scepter, see its tyranny and rage; the *denial* swells into an *oath*, and that oath multiplies into *execrations*, so that he does *καταραδίζω*, even renounce Christ with direful imprecations upon himself, (according to the exposition of the learned *Diodate*.)

Mat. 26. 74.

§. 14. Thus Lust, like a *River* when stopt in its current, it swells and fomes, and if it force a passage, its violence and rage is the greater. The *habitual malice* of sin is great in the heart of the *wicked*, which are under its dominion and power; but its *actual malice* is greater far in the souls of the *sanctified*, who have dispossessed it of its throne, and broken its scepter; for that the malice of lust is excited by the opposition of grace, and so like the Enemy in the battel, it is more violent and fierce: In which battel and spiritual conflict, if lust prevail, so *cruel is its hate*, that no opposition can put stop to its fury, but the Spirit of Christ. And therefore in all our contests with sin, and combates with our lusts, *David* here presents us with a pattern for our practice, even to flie unto our God with this complaint and prayer in our mouths; *Consider mine enemies, for they are many, and they hate me with a cruel hatred; O keep my soul and deliver me*.

Eph. 6. 12.

Pi. 22. 6.

§. 15. Second General; the Method in its gradation, the first step or ascent; *Consider mine enemies*. Consider how they are furnished with policie and power, with number and malice, with provisions and arms, with all the auxiliary succors that *principalities and powers, and spiritual wickednesses*, even the gates of hell can contribute to supply; and what shall I, weak I, a *worm and no man*, what shall I do against so great a force? how shall I conquer or withstand so huge an host, who am not able to master, not to mortifie the smallest lust? *Oh consider, Lord*, in this cause, in this combate, thy glory

glory is engaged; and in *my weakness*, in mine insufficiencie *thy strength is perfected*; Thou art the Captain of my salvation, and the service I am upon is thine: wherefore so consider the multitude and violence of mine enemies, that through the succor and supplies of thy grace, I faint not and perish. 2 Cor. 12. 9

A §. 16. But know, as we would have God to *consider our enemies*, so God would have us to consider his Saints, that as they were *men of like passions with us*, so that we be men of like patience with them; and as of like humble patience, so of like faithful practice: See we that *Cloud of witnesses*, the *Church of the first-born*, those Saints of Christ, with palms in their hands, as tokens of victory: And consider we aright, that as we have the same *combate*, so if we faint not, we shall have the same *conquest*, yea and the same *crown*; only then we must fight with the same weapons, faith, love, meekness, patience, hope, and the like; yea, with the same importunity of supplications, sincerity of humiliations, and exercise of all holy devotions, especially the frequent solemnity of the *blessed Eucharist*. And when thus we consider Gods Saints to imitate them, God will *consider our enemies* to subdue them. Jam 5. 17. Heb. 12. 1. Rev. 7. 9.

B §. 17. But (2.) *O keep my soul*; my soul so precious, as no price save that of the *blood of the Son of God* could make its purchase. *Wherefore, Lord, amidst the worlds changes and thy Churches trials, howsoever thou disposest of my body or of my goods, of my liberty or of my life, O keep my soul*; for that in holding faith and a good conscience, though I lose all things else, I have enough, if I save my soul; and in deserting faith and a good conscience, if I lose my soul, I have nothing, though I save all things else. But further, *O keep my soul*; yet not so properly *mine*, as in a more peculiar right of propriety *thine*; thine, O blessed Jesu, by right of donation from thy Father, who hath *made thee Lord and Christ*, and hath given me to thee, as thou art *Head over all things unto thy Church*. Thine by right of purchase, thou having bought us with a price, and given thy self *λύτρον* a *Ransom*, yea, *ἀντίλυτρον*, a *Ransom in kind*, even thine own soul and body, to redeem unto thy self the souls and bodies of the faithful. 1 Pet. 1. 18, 19.

D §. 18. Further, thine by right of conquest, in which thou hast made us *free from the law of sin and of death*; having for our sake, and in our name, *spoiled principalities and powers, triumphing over them*. Further yet, thine by right of Covenant, in which thou hast promised thy self to *be our God*, and *we to be thy people*. Lastly, thine by right of Communion; for that, all we are, and all we have, are from thy fulness; our life, our love, our joy, our holiness, our happiness, all is in thee and from thee. Thus *I am thine*, my body thine, my soul thine, thine in the nearest relation, in the strictest union, and in the dearest affection. True it is, *all is thine*; the Devils are thine, thy vassals; the wicked are thine, thy prisoners; the Angels are thine, I thine, Rom. 8. 2. Col. 2. 15. Heb. 8. 10.

thine, thy subjects; the Creatures are thine, thy servants: But only the sanctified are thine, thy brethren, thy members; yea, the faithful are thy *treasure*; thy *jewels*, thy jewels of ornament and delight. Thus, oh thus *keep my soul*, as one of thy jewels, a part of thy treasure.

1 Tim. 3. 15.
Cant. 4. 8.

Isa. 5. 4.

1 Pet. 5. 2.

Pf. 119. 94.

Aug. de nupt.
dy concupisc.
l. 2. c. 2.

Rom. 17. 24.

S. Aug. contra
Jul. l. 6. c. 16.

2 Cor. 12. 9.

§. 19. (3.) *Deliver me.* The propriety Christ hath in us, is a strong engagement of his care over us, as it is with his children in general, so with each of his chosen in particular: Though Chr. ts Church be full of enemies, yet seeing it is his *own house*, he will raise and repair it; though it be black, yet seeing it is his *own Spouse*, he will pity and cherish it; though it bring forth wild grapes, yet being his *own Vine*, he will fence and prune it; though it wander from his truth, yet because it is his *own flock*, he will watch and gather it. This then is the argument of faith, which the devout soul makes unto Christ: Because I am *thy purchase*, O do thou Lord preserve me; because I am of *thy household*, do thou provide for me; because I am *one of thine* whom thou ownest, O *keep my soul and deliver me.* Deliver me not only from the conquest, but also from the conflict of sin: For that, *Conflictus licet non sit dam-nabilis, quia non perficit iniquitatem, miserabilis tamen quia non habet pacem*: Though our conflict with our lusts is not damnable, because the act of sin is not perfected; yet is it miserable, because the peace of the soul is disturbed.

§. 20. This very conflict with sin it was, which put S. Paul to his exclamation, *Wretched man that I am, who shall deliver me from this body of death!* Which complaint he answers with this profession, *I thank God through Jesus Christ our Lord*, for that the grace of Christ doth weaken the strength, the blood of Christ doth pardon the guilt, and the glory of Christ shall annihilate the being of sin. *In renascentibus remittitur, in proficientibus minuitur, & in resurgentibus tollitur*: Sin in justification through Christ is remitted, in sanctification by Christ is weakened, and in glorification with Christ shall be destroyed; in which glorification the deliverance of Christs Church and chosen is perfected; and till that perfecting be accomplish'd, this will be the continued complaint and mournful prayer of Gods holiest Saints: *Consider mine enemies, for they are many, and they hate me with a cruel hatred; O keep my soul and deliver me.*

§. 21. Thus being in conflict then with our lusts, how may we best order our lives as to the safety and peace of our souls? I answer in several rules of direction. (1.) Be we the more fervent, the more importunate in our prayers, by how much our lusts are the more eager, the more vehement in their desires. For this we have S. Pauls example for our imitation, when he proportions the vehemencie of his devotion to the violence of his temptation; and by how much the *Messenger of Satan* doth the more furiously reiterate his buffetings,

ings, by so much the Apostle of the Gentiles doth the more zealously renew his prayers; and at length he receives this comfortable answer to his sorrowful complaint, *My grace is sufficient for thee*; sufficient to pardon thy guilt, sufficient to cure thy wound, sufficient to strengthen thy weakness, sufficient to perfect thy deliverance.

A §.22. (2.) Entertain we no parley, no treaty with our lusts, have no commerce or company with them; silence their suggestions, or if they will needs be suggesting, give them not the ear, lest they make that the passage to the heart. *Qui deliberant desciverunt*; so *Tacit*. We betray our selves to sin, whensoever we treat with our lusts; conference with them, is the way to be ensnared by them. We must slie sin as a serpent; not let in the head, lest it draw in its body; not yield to the *first motion*, lest we be engaged in its *full commission*.

B §.23. (3.) Set we up the *Law of the Spirit and life* in our hearts; and by how much the Law of Sin will be stirring in our thoughts, by so much the more let this *royal law* of Christs spirit & life bear sway in our souls. And to that end, especially now in the *solemnity of the blessed Eucharist*, renew we our purposes, our vows, our covenants; renew we our self-denial, our total resignation, thereby to obtain a further quickening in grace, a further strengthening of the inward man; and all by a *nearer communion with Christ in his fulness*. Thus this holy Sacrament shall seal unto our hearts the comfort of this assurance, that God so considers our enemies which are many, and hate us with a cruel hatred, that *He will keep our souls and deliver us*.

Rom. 8.2.

Joh. 1.16.

Verf. 20, part, and v. 21.

D ---Let me not be ashamed, for I put my trust in thee.

Let integrity and uprightnes preserve me, for I wait on thee.

E §.1. **T**HE Creatures were made *subject to change* by the law of their creation; which mutability hath been much improved by the *sin of man*; whose guilt, as Lord of the creatures, hath redounded to the misery and mortality of all his retinue; yea, the *womb of sin* hath added, as one iniquity, so one mortality to another, making the best of earthly beings to be momentany and vanishing: That alone which gives fixedness and permanencie, is *trust in God*. However then the *Stars* may sometimes be eclipsed, yet have they a fixed and permanent subsistencie in their own heavenly Orbs:

whereas *Comets* which rise with a greater train, and stream of light, at last vanish into ashes, and are seen no more. Thus the *Saints of God*, however clouded or eclipsed as to a worldly splendor, yet have they a fixed estate of peace and rest in their own *heavenly souls*: whereas the wicked, which flourish in a greater pomp of outward glory, are at last covered with shame, and buried in everlasting ignominy.

§. 2. To give a particular instance of this truth, see it in the *ambitious man*, and the *humble Saint*: The ambitious man, when he hath outclimb'd the modest designs of his first wishes, he then mounts his aim higher, and ventures to break down every hedge of *Property and Right* which stops his way, and force many a gap through *Law and Conscience* to shorten his passage: But when now he hath obtained the height of his hearts desire, the *Imperial crown* of all his hope, how does he find his promised fruition seized with an unexpected ruine? his *person, name, and family*, as stain'd with blood, so covered with dishonor, and cloathed with confusion? But as for the *humble Saint*, which hath made God his stay, his trust; whatsoever are his temporal changes, his soul is fixt upon an eternal rest, his *integrity and uprightness shall preserve him*, that so, neither shame nor confusion overtake him. For however he lose an earthly, yet does he hold fast an heavenly crown; however disgrace amongst men may be his affliction, yet a *Diadem of glory in the hand of God* and of Christ, and in the sight of Angels and of Saints, shall be his reward, and the reward of all those who in the integrity of their hearts *put their trust in the Lord, and wait for his salvation*. And therefore is *David* right in his prayer, when he makes supplication unto his God, saying, *Let me not be ashamed, for I put my trust in thee, &c.*

§. 3. As if the Psalmist had said; O my God! that I profess, is thy truth; that I maintain, is thy cause; and *my trust is in thee*, that by the wisdom and power of thy providence, the cause I maintain thou wilt defend, and the truth I profess thou wilt justify; so shall not the scorn of men, or the reproach of sinners *make me ashamed*, but that still with faith and confidence I will hold fast *mine integrity and uprightness*, in a sincere aim at thy glory and thy Churches good. And oh let this *integrity* of my heart, and *uprightness* of my cause *preserve me*; which is that I expect by hope, and wait for with patience: And oh let not my patience be disappointed of its hope, seeing *I wait on thee*, on thee, whose wisdom can find out the way, and whose power can effect the means of my salvation, notwithstanding all the difficulties and seeming impossibilities of my deliverance. Thus *let me not be ashamed, for I put my trust in thee, &c.*

§. 4. Or, to give the paraphrase of the words according to the subject matter of our ensuing discourse, holding conformity with the order of our former method, and the solemnity of the blessed Eucharist. O my God and Saviour! *I put my trust in thee*, I build my

Psal. 73. 18, 19.
Isa. 47. 11.

Isa. 50. 10.

Lam. 3. 26.

Psal. 39. 8.

Psal. 119. 116.

my salvation upon the sure rock of thy saving merits, *let me not be ashamed*; as if I had builded it on the sandy foundation of mine own works: I cannot plead for my self a perfection of holiness; but this I can plead through thy grace, *an integrity and uprightness*; my faith and repentance, though they are not full and perfect, yet are they sound and sincere: Let then mine integrity and uprightness beg by prayer, what it cannot challenge as debt, the *preservation* of my soul; this is that *I wait for* in the longings of hope, and the expectations of patience: And I thus *wait on thee*, who as thou findest me vessels, so also powre in oil; as thou makest me capable of salvation by integrity and uprightness, so make me to be saved in thy goodness and love. Thus *let me not be ashamed, for I put my trust in thee; let integrity and uprightness preserve me, for I wait on thee.*

Ira. 38. 3.

§. 5. In the words we observe a twofold *Petition* of prayer, set on with a twofold *Argument* of faith. The former *Petition* is this; *Let me not be ashamed*: The *Argument* of faith, *For I put my trust in thee*. The latter *Petition*, *Let integrity and uprightness preserve me*: The *Argument* of faith, *For I wait on thee*.

§. 6. The former *Petition*; *Let me not be ashamed*. Sin is the mother of shame; for that our first parents in their primitive state of integrity, when they had none other clothing save that of Innocencie, they were no less void of shame then sin: For see *Gen. 2. v. ult.* *They were both naked, and were not ashamed*. The Chaldee paraphrase is very expressive and emphatical, *They knew not what shame was*. Shame (saith the Philosopher) it is φόβος τῆς αἰδοῦς, *the fear of ignominy or disgrace*; which could not possibly befall man, so noble and soveraign a creature, whilst he preserved entire the glorious image and likeness of his Maker: for *within*, his soul was arrayed with that λαμπρόν ἱμάτιον, *that splendid robe of perfect righteousness*; *without*, his body was deckt with an admirable beauty and exact harmony, both of parts and composition: And thus whilst man was without stain of sin, he was without spot of deformity, and so without blush of shame.

S. Chrysost. hom. 17. in Gen.

§. 7. Yea, as for the shame of the Cross which *Christ did despise*, S. Paul makes it *his glory*, and we must bear it *with patience*, yea with *joyfulness*, having *fellowship* with Christ in his sufferings. But, that shame which is the consequent of guilt, the effect of sin, when the conscience checks the soul for deserting the faith of Christ, for transgressing his law, or apostatizing from the truth of God; this, this is the shame which every true Saint abhors and dreads; and against this *David* here prays, *Let me not be ashamed*.

Heb. 12. 2.
Gal. 6. 14.
Co. 1. 11.
Phil. 3. 10.

§. 8. (2.) The *Argument*; *For I put my trust in thee*. A wicked man deprived of worldly comforts, is wholly at a loss and amaz'd in himself, as a naked man in a storm, or an unarm'd man in the battel, he has no shelter, no defence; but the *godly man*, when spoil'd of all earthly

2 Cor 3.5. &
9. 8.

earthly succors, finds then a shelter to flie to, a defence to trust in, *a God to rely on*; when all temporal supplies fail, and all humane help is gone, then does the religious heart see a fulness and allsufficiencie in its God. *To put our trust in God*, is an act and exercise of faith, whereby we take our souls off from all carnal and worldly props, and devolve them upon God through Christ, to obtain present support and future salvation. And we thus devolve our souls upon God through Christ, in his *Word of promise*, and in his *Works of providence*. (1) In his Word of promise, without which neither the goodness of God, nor the fulness of Christ would administer firm rest and solid comfort to the soul of man; for that, we can no further extend *our faith*, then God reveals *his will*, nor draw our line of hope beyond his rule of promise.

2 Cor. 1. 20.

§. 9. Now the sure foundation of all the promises, is the *love of God in Christ*: So that, in their *nature*, they are free and gracious, in their *vertue*, quickening and purifying; in their *value*, rich and precious. Yea, the all-glorious Majesty, in a gracious condescendment of mercy, hath obliged himself unto his creature; he hath past his word, not only *promissory*, but also *federal*: He hath made his word, a word of promise; his promise; the promise of a covenant; his covenant, a covenant confirmed by oath; that oath and covenant sealed with blood, even the blood of the Lamb, yea of the Son of God; and that word, promise, covenant, oath, blood, and all, we have confirmed, yea sealed over again in the *blessed Sacrament*. And wherefore is all this, but that, with *David*, we may with the greater confidence of faith *put our trust in him*? (2) His works of providence; in which he is powerfully present by an immediate and intimate operation, at all times, and in all places, with all things.

Jer. 23. 24.

§. 10. For that, *God* does not do with the World, as the *Workman* with a Watch; that is, when by the divine art of his all-powerful hand he hath finished each wheel, and fitted each part, then to winde it up by a *Law of Nature*, and set it by him, to observe how the time spends, how the ages pass; no, *Gods providence* is not a bare and naked view, but an actual and efficacious administration; so that rather he does with the World, as *David* with his Harp, when artificially made and accurately strung, he tunes the Creatures as so many strings unto an unisone consent of *divine harmony*, by an obediencial power to his *holy will*. And then, by his hand of providence, he strikes each string in its due place, whereby it hath a particular Note in the universal Melody of the Worlds *Hallelujah*.

Pf. 103. 22.

§. 11. Now, our *trust in God*, as to his works of providence, is an act of faith, eyeing that infinite power and wisdom, whereby he preserves and governs all things, in order to his glorious mercy and justice. And hence it is, that no extremity of danger or of distress can nonplus the Saints faith in *establishing their trust*, because they know nothing can pose Gods wisdom, or puzzle his power, to

Jer. 32. 17 27.

accomplish

accomplish their deliverance; for that either by an absolute power he can create succors out of nothing, or by a wonderful wisdom of his providence he can bring light out of darkness, comforts out of discomforts, life out of death, salvation out of destruction. As in the Red sea, he can make the swelling waves a fencing wall, and the swallowing Deep a Champion plain: In the fiery furnace, he can make the consuming flames a refreshing heat; and in the raging Ocean, a devouring Whale a safe Port. This, this the wisdom and power of his providence, who is wonderful in counsel and excellent in working.

Isa. 45. 5. 7.

Exod. 14. 22.

Dan. 3. 25.

Jon. 2. 10.

Isa. 28. 29.

§. 12. Now that God doth work oftentimes without means, and oftentimes against means, it is to teach us to trust in him, even when we see no means; for that, hereby as God declares his sovereignty, so does he exercise our dependance, and encourage our faith; encourage (I say) our faith, this being the chief Basis of all our comfort, that Gods powerful providence serves his gracious purpose, even his purpose in Christ of saving us; so that all things work together for good to them that fear him; all things, all gifts and graces, all blessings and benefits, yea, all crosses and calamities, all afflictions and persecutions; and to go further, all their infirmities and failings, Satan and his instruments, all are awed and ordered, all are overwayed and overruled by the wisdom and power of Gods providence, to further his intendment of grace and love unto his Saints.

Rom. 8. 28.

§. 13. Thus faith overlooks the Creatures, and fixeth it self purely and perfectly, wholly and solely upon the Creator. And this is the reason, that in all changes, in all extremities, in the deepest of the worlds distress, and of worldly mens despair, the Saint and Servant of God, he hath his heart fixed trusting in the Lord, trusting in him, in his word of promise, and in his works of providence. Wherefore now, O God, let the mercy and truth of thy promise, let the wisdom and power of thy providence attract the force, and quicken the vigor of my faith; that when I see nothing in the Creature for temporal safety, nothing in my self for eternal salvation, I may then see all things in thee and thy Christ for both: And thus shall my faith be the more pure and firm, and thy glory the more perfect and full.

Ps. 112. 7.

§. 14. Wherefore, make we God the object of our trust, God the great Jehovah who hath his being from himself, and himself gives being unto all things: He, a God gracious and merciful, just and holy, powerful and wise, wonderful and glorious; and that which is incommunicable even to the best of creatures, he is eternally, infinitely, and immutably such: God alone, then is the fit object of our trust; earthly objects have no proportion with the heavenly soul: As soon may the chest be filled with grace, as the heart be satisfied with wealth; and as soon may we fill the belly with air, as fill the soul with honor. Indeed we may not trust in the Creature, which is none otherwise good,

Isa. 12. 2. &c

26 4.

Exod. 34. 6, 7.

good, then in not being trusted in. Nothing (we say) can act beyond its sphere; what then can *outward comforts* of the world do, to solace spiritual griefs of the soul?

§. 15. Yea, look we inward to the *gifts of Nature*, and those streams (we find) can ascend no higher then their Spring-head; and as for the *gifts of Grace*, take the whole New creature, yet it is but a creature, and therefore no fit object of our trust. God alone then, who is the *Author of our life*, is fit to be the *Object of our trust*, as being the fountain and fulness of all our comfort and strength, all our grace and holiness, all our glory and happiness. Wherefore, *O my God, in thee do I trust*; in thee, as a *Creator* to sustain me, as a *Lord* to govern me, as a *Guide* to direct me, as a *Rock* to defend me, as a *Father* to succor me: All which relations thou hast taken upon thee in a merciful regard to my weakness and wants, that thou mightest the more manifestly declare thy goodness and love; which goodness and love, now seal unto my soul, by a *Communion with thee in the Lord Jesus*.

§. 16. But how may we best strengthen our trust in God, that we faint not in these dayes of trial? *Ans.* We strengthen our trust by renewing our resignation; and when can we more seasonably renew our resignation, then at our receiving the blessed Sacrament? in which we have exhibited the fulness of Christs merits, as the *propitiatory sacrifice* and atonement for our souls, by whom *we have access unto the Father*, to receive a blessing of pardon and of peace, of life and salvation from him. Do we then in all humble devotion make this sincere resignation at the Table of the Lord, even offer and present unto God from our hearts, as we profess with our tongues, offer and present our selves, our souls and bodies, as a *reasonable, holy, and lively sacrifice* unto him, casting our selves upon him in the mercy and truth of his promise, in the wisdom and power of his providence.

§. 17. And upon this total resignation, he seals us this assurance, that he will exercise those his properties, imploy those his attributes for our comfort and protection, for our support and salvation; and this, beyond what our wits can design, our wishes can desire, or our thoughts conceive: And let not any penitent, though languishing soul, be discouraged from this *holy Sacrament* of the Eucharist, there to renew his resignation, and strengthen his trust; for that, here we have set forth *Christ our righteousness*, and that name imprinted on him which was proclaimed before *Moses*, *The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression and sin*. This that name of God, whereof *David* speaks, saying, *They, Lord, that know thy name, will trust in thee*. Yea, this is that *Solomon* speaks of, when he says, *The name of the Lord is a strong tower, the righteous runneth into it, and is safe; safe from the guilt*

Isa. 44. 2.
Isa. 26. 13.
Psalm 48. 14.
Deut. 32. 30. 31.
Isa. 63. 16.

Gal. 3. 1.
1 Cor. 11. 26.
Eph. 2. 18.

Rom. 12. 1.

Jer. 23. 6.
Exod. 34. 6, 7.

Psa. 9. 10.
Pr. 18. 10.

guilt of Sin, from the rage of Satan, and from the fear of Hell.

§. 18. Wherefore for the instruction and comfort of the dejected, we will spell every letter of this Name, we will view every turret in this Tower; *The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, &c.* Here then, art thou frightened (O thou languishing soul!) art thou frightened at the vast armies of thy lusts, and the potent powers of hell, which come against thee? why, here's thy refuge, thy tower, *the Lord, the Lord Jehovah*, the mighty God, the Lord of hosts, he will defend thee, he will deliver thee. True, (says the dejected Penitent) I question not his power, but his will: Why hear then, he is *the Lord merciful*, as the Lord, to assure thee he is able, so merciful, to give thee as full an assurance that he is willing. Ah! but I am so wretched and so worth-less a creature, that I have nothing to move his mercy. Why yes sure, for misery is the object of mercy; and besides, thy God, as he is *merciful*, so he is *gracious*; his riches of mercy are free, not expecting merit to move, but faith to receive.

§. 19. Ah! but God hath been often rejected by me, how shall I then be accepted of him? Why, know, his name will still answer thy moans; as he is *gracious* to receive freely, so he is *long-suffering* to wait patiently, even *that he may be gracious*. Ah! but my sins are numerous and hainous, great in number and in weight: Why, but he who is *long-suffering* in patience to bear, is also *abundant in goodness* to pardon. Ay! but I have been false unto God, often, very often returning, and yet as often revolting: I have broken my resolutions, my vows, my covenants, and how then shall I hope for pardon? Why, though thou hast been unfaithful unto God, yet will God be faithful unto thee; as he is *abundant in goodness* to forgive thy sin, so is he *abundant also in truth* to make good his promise, his promise of grace and salvation to the believing Penitent.

§. 20. Oh! but my hainous guilt strikes terror into my wounded conscience; I have sinned wilfully, presumptuously, with many aggravating circumstances of guilt, and of horror. Why, but see his Name, and see it written too upon his Saints, *A God forgiving iniquity, transgression and sin*; sins of all sorts and sizes, of all kinds and degrees, the most hainous, and the most numerous. Ay, but this is mercy vouchsafed but few! Yes, it is mercy vouchsafed to thousands, and a mercy not exhausted, but still renewed; He hath a whole treasure full of it, and as a treasure he keeps it, *He keeps mercy for thousands*.

§. 21. And here this treasury is open; in this *blessed Sacrament*, come and receive of this mercy of thy God, this pardoning, this healing, this comforting, this saving mercy of thy God, dispensed by the bountiful hand of thy Jesus, who with that mercy gives his merits, his benefits, his spirit, his *whole fulness*, his *whole self*. Wherefore

Jer. 30. 18.

Joh. 1. 16.

rouse up thy soul to receive the bounty of thy God, and of thy Saviour; with an humble, a thankful, and a devout heart. And amongst other parts of thy devotion, remember *David's* petition, *Let me not be ashamed, for I put my trust in thee.*

Verse 21. *Let integrity and uprightness preserve me for I wait on thee.* A

§.1. **S**In and shame, guilt and punishment, they are inseparable in their conjunction, unless a timely repentance sue out a divorce, and the blood of Christ make the separation. In the prosecution of sin, nothing more hardens in impenitence, then the prosperous success of impiety; And in the execution of punishment, nothing more confounds with shame, then the unexpected disappointment of hope; for instance, when sacrilegious men have enrich'd themselves with the Churches spoils, and raised themselves upon her ruins, going on, for a while, successfully in their wickedness, *They think God altogether such an one as themselves*; one that approves of their sin, in prospering their designs, and hereby they become hardened in their impiety, not willing to take the bitter pil of penitence and godly sorrow, whilst they are chewing the sweet morsel of profit and worldly gain; But oh! when they think to digest the morsel they have swallowed, when they think to enjoy the Houses and Lands they have seized; how doth the Churches portion prove a cup of poison, making them to vomit up not only the meat they have swallowed, but their own bowels also, even bring ruine upon themselves and their posterities:

§.2. And now, Oh what shame and confusion shall be upon the soul! when this guilt flies in the face, and men find by sad experience, that though with *Edom* they have made their nest among the stars, and become in the language of the Prophet, speaking of *Tyre*, *tanquam Cherub extensus & protegens*, as a Cherub spreading their wing and enlarging their power and protection, over People and Nations; yet having *Tyres* guilt, they meet with *Tyres* doom, their great glory does consume to ashes, and their ruine's sealed with a *non eris in perpetuum*, *Thou shalt not be any more for ever*. Wherefore when we behold Riches heaped up by oppression, and sacrilege; Honor founded upon usurpation and violence; worldly glory built upon the sandy foundation of a successful impiety, then say we with *Jacob*, *My soul came not thou into their secret*; And with *David*, *Let me not eat of their dainties*, lest partaking of their sin and guilt, we partake with them in their shame and punishment. Yea, as the best guard of the soul, against the suggestions of Satan, and seducti-

Psal. 50. 21.

Zech. 12. 2.

Obad. 4:

Ezek. 28. 14.

Verf. 19.

Gen. 49. 6.
Psal. 141. 4.

ons of men, make we *David's* prayer our petition, invoking God in all fervor of devotion, as the Psalmist here does; Let me not be ashamed, for I put my trust in thee; *Let integrity and uprightness preserve me, for I wait on thee.*

§ 3. This the second part of *David's* petition, *Let integrity and uprightness preserve me*; Integrity of heart, like *Elison's* salt, it purgeth the spring, and purifieth the streams; it seasons our duties, and keeps the soul sound under all its infirmities and failings. The least grace sincere and saving, it is like seed of a growing and an increasing nature; and though hid under a heap of corruptions, yet does it *spring up to everlasting life*. Take we a view of this uprightness and integrity, as to its subject, its end, and its object. 1. The subject, the inward man, without which, all outward performances they are Pharisaical obedience; for God is a Spirit, and they that worship him, *must worship him in spirit and in truth*. And thus the Apostle, *I delight in the law of God after the inward man*. In religious services then, the integrity is that of the heart, so that in what the heart does not act, God does not accept; the performance of the outward duty, without the concurrence of the inward man, being as a body without a soul; and meer formal professors, though they wear *Christ's* livery, yet do they serve themselves.

§ 4. (2.) The end, the principal and ultimate is *God's* glory; to which there are many subordinate and subservient, as the good of his Church, the salvation of our souls, the welfare of our Country, the benefit of our families, and the like. But now we must observe, it is too low a judgment of integrity, to take its measure from the more near and immediate ends of actions; we must eye therefore the principal and ultimate end, *the glory of God*. A sincere aim at which sacred end does lay the soul level and even in its desires, which otherwise would warp and bend, according to the sway of some base lusts and vile affections. But notwithstanding this pure aim at *God's* glory, seeing *Moses* hath a respect to the recompense of reward; and our Saviour himself had an eye to the joy that was set before him: It will be no hypocritical affection, but a devout encouragement, to quicken our pace in the way of holiness, from this Scripture-motive, our own salvation and happiness; I call it a Scripture-motive, then which nothing is more frequently urged in sacred Scripture.

§ 5. And indeed, whether *God's* glory, or *Mans* happiness be considered, as co-ordinate one with another, or as subordinate one to another, sure I am, they are inseparable one from another, no man can rightly aim at his own happiness, without a respect to *God's* glory; nor yet aim at *God's* glory, without a respect to his own happiness: For what is it to *attain* happiness, but fully to enjoy God? and what is it fully to enjoy God, but to attain happiness? So then, *God's* glory is *mans* felicity, and *mans* felicity is *God's* glory; true

Joh. 4. 14.

Joh. 4. 23.

Rom. 7. 22.

Ila. 29. 13, 14.

1 Cor. 10. 31.

Heb. 11. 26.

Heb. 12. 2.

Psal. 36. 6.

Psal. 17. 15.

Psal. 16. 1.

	it is, some pious souls, and learned pens have made it a note of integrity, to love God, though there were no heaven: But, besides the nicety of the <i>metaphysical abstraction</i> , if rightly considered, it implies a contradiction; for seeing <i>God is love</i> , what is there in heaven, which is not contained in the love of God? And whereas hereby they think to cleer pure love from the stain of being mercenary, it is but a needless attempt; for that, <i>omnis amor mercedis non est mercenarius</i> , all love of reward is not mercenary love; for that, <i>God who is our portion, is our reward</i> ; and if so, to love our reward, is to love God.	
1 Joh. 4. 8.	§. 6. (3) <i>The object</i> , whatsoever God commands; which is to be done, <i>ut mandavit. & quia mandavit</i> , according to his will, and because of his sovereignty. To do what, but not as God commands, is disobedience; as with <i>Saul</i> in the case of <i>Amalek</i> . Again, to do as God commands, but not because he commands, is hypocrisie; as with <i>Jehu</i> in the case of <i>Baal</i> . <i>Jehu</i> , he is zealous in reforming, yet not to advance Gods glory, but his own greatness. But further, of those things which God hath commanded, Integrity respects the <i>credenda</i> , as well as the <i>agenda</i> , the doctrines of faith, as well as the duties of obedience. For it is easie to observe, how the Apostles in their severall Epistles are as zealous in their reproofs, and as hot in their zeal against evil doctrines, as against evil lives; against false Teachers, as against lewd Livers: yea, and accordingly in their exhortations and instructions, they join the necessity of a true faith with that of a good conscience.	A
Pl. 16. 5. Lam. 3. 24. Gen. 17. 1.		
1 Sam. 15. 19	§. 7. To practise holiness, and profess heresie, and to profess truth, but practise prophaneness, are both opposite to <i>Dauids integrity and uprightness</i> ; for sincere faith can no more dispense with any doctrines revealed, then holy life with any precepts declared in Gods word. Yea, ask the Apostles, and they will tell us, Heresies as well as Prophanenesses, they are <i>works of the flesh</i> , they are <i>damnable</i> , yea, bring <i>swift damnation</i> ; False teachers, as well as lewd livers, they <i>deny the Lord that bought them</i> , and are <i>prepared of old to destruction</i> . Wherefore a holding fast the true faith, and a keeping firm a good conscience, is that <i>Integrity and uprightness which shall preserve us</i> ; preserve us, by fixing us upon God in Christ, as the Rock of our salvation.	B
2 King. 10. 30, 31.		
Gal. 5. 19, 20. 2 Pet. 2. 1.	§. 8. A Rock this is so deep, that no floods can undermine it; so high, that no waves can overtop; so strong, that no storms can shatter it: when the Soul is set upon <i>this Rock</i> , it views the swelling waves, how they come, and break themselves, but neither hurt nor hazard it; and therefore does the Soul, raised by faith, triumphantly conclude, that <i>neither height nor depth</i> , neither the height of wicked violence, nor the depth of worldly troubles, <i>shall separate it from the love of God which is in Christ Jesus our Lord</i> . Whereas then, amidst the worlds changes, and worldlings violences, the upright man seems	C
Jud. 4.		
Rom. 8. 29.	likeliest	D
		E

likeliest to be lost, yet shall his *Integrity* preserve him; For that, this Maxim of sure truth, *Piety is the best Policy*, shall confound all *Machiavels* Principles in the end: So firm is that sacred word of promise, *The Lord will not cast off his people, neither will he forsake his inheritance; but Judgment shall return into Righteousness, and all the upright in heart shall follow it.*

Pf. 94. 14, 15.

A §. 9. (2) The Argument of faith, wherewith *David* backs his Petition; *For I wait on thee.* As preservation is a continued creation, so is waiting a continued trusting; for, what Trust believes by faith, it *waits for* by hope; and thus is Trust a Compound of both. When we trust in God, we look to the *Word of promise*, and in that, to the authority of him that speaks the word; and this is the act of faith. Again, we look to the *object of the promise*, and in that to the goodness of the object; and this is the act of hope. Yea further, when *we trust in God*, we rely upon his promise, as from him who is the first Truth; and this is faith. And we wait for the promise, as from him who is the chief Good; and this is hope. Now that God oftentimes suspends the blessings *we desire*, it is to try the trust *we profess*; and if our trust be upright, it will be constant; the reliance of faith, and the expectance of hope make our trust perfect; so that the same grace which casts our souls upon God to *trust* in him, will sustain our souls to *wait* till we enjoy him.

1 Joh. 2. 25.

Heb. 6. 12. 15.

Pf. 27. 13, 14.

C §. 10. The truth of faith, the sincerity of our trust, and the integrity of our hope, is never more evident then when help is deferred; for if any unruliness of passion, if any corruption of self-love, if any base interest of a temporal end, if any such thing have tainted our trust, our faith, our hope, it will then appear, and our shame will accompany our sin; the deserting a good cause by reason of great calamities, will manifest to the world our hearts were not upright, however our professions seemed zealous. Hereby shall it appear then that *we truly trust God*, when we firmly rest in him: Disquiet of mind discovers weakness of trust; and a distracting fear argues a disturbed faith.

1 Joh. 2. 19.

D §. 11. If with integrity we trust God, we shall in piety and prudence *commit our way to him*; we shall wait patiently the success of our faith, and the effects of his providence. Thus when the three Children had committed themselves to God, they are *not careful to answer Nebuchadnezzar*; they know their duty, and let God work his will. Indeed it is grace in act, more then in habit, in function more then in affection, in use more then in stock, that does *quicken, strengthen, support, and save.* And therefore the waiting Saint hath a waking soul, his graces are not dormant, slugg'd with security, presumption, or sloth; no, but still exercised in the duties of *holy devotion*, and a *sincere obedience*, in an active vigor of Life and strength.

Pf. 37. 5.

Dan. 3. 16.

§. 12. As

Rev. 7. 15.
Rev. 4. 8.

Psal. 50. 15.

Luke 21. 19.

Psal. 112 7.

Dan. 9 7, 8.

§. 12. As in nature, so in grace, motion is the preservative of purity, and the incentive of heat; even life it self, is the more lively by action. God (*say the schools*) is a pure act, and every creature hath the greater excellency of being, by how much it hath the greater perfection of working; *the heavenly bodies* have their rest in motion, and the *heavenly Saints* their blessedness in operation; the more holy the soul is, the more heavenly; and the more heavenly, the more active. It is then in the exercise of grace and duties of obedience, that *we wait* for the accomplishment of Gods promise, his promise of deliverance in time of trouble; upon which promise, *David* founds his prayer, and fixeth his faith, when he thus bespeaks God, saying, *Let integrity and uprightness preserve me, for I wait on thee.*

§. 13. Oh what is the best temper of soul then? what the best exercise of grace? what the best duties of devotion, when in public calamities, or private distresses, we wait for the salvation of God? (1.) *What the best temper of soul?* *Ans.* When compos'd to a holy frame of divine patience; this resolution we have from our Saviour, when he gives the admonition to his chosen, amidst the afflictions of his Church, that, *in their patience they possess their souls*; which words, compared with the context, admit this *Paraphrase*; As if our Saviour had said, though such shall be the persecution of my Church, that men rob you of your goods, by oppression; rob you of your liberty, by imprisonment; rob you of your lives, by cruelty; yet let them not rob you of what is more dear and precious than ten thousand worlds, your souls, and that by sin, through impatience of spirit, apostatizing from God. *But in your patience possess your souls, unmov'd, possess them, so as to preserve them, preserve them as your best of treasure, even in the profession of faith, and a good conscience, which is still accompanied with peace and rest in the inward man.* So that the heart of the upright, like the center of the earth, amidst all the storms, tempests, and commotions of the world, it remains unmoveable from its steadfastness, *it is still fixed, trusting in the Lord.*

§. 14. (2.) *What the best exercise of grace?* *Ans.* The exercise of humility, of faith, and of hope. First *humility*, this that dispels all secret murmurings, at the publick order of Gods providence; prompting the soul to an acknowledgment of his Justice, and an advancement of his Mercy; an acknowledgment of his Justice, thus *Daniel*, *O Lord righteousness belongeth unto thee, but unto us confusion of face, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, that are near, and that are far off, through all the Countries whither thou hast driven them, because of their trespass, that they have trespassed against thee. O Lord, to us belongeth confusion of face, to our Kings, to our Princes, and to our Fathers, because we have sinned against thee.* Yea, humility

military prompteth the soul, in the midst of Gods judgments, to an advancement of his mercy. Thus the Psalmist, *He hath not dealt with us according to our sins, neither hath he rewarded us according to our iniquities*; and it is the humble acknowledgment of Gods Church, in her lamentations of sorrow, saying, *It is of the Lords mercy that we are not consumed.*

§. 15. (2.) *Faith*, the Apostle calls *faith*, *as the substance, so the subsistence of things hoped for*; the subsistence, making that glory and blessedness, that salvation and deliverance, to have a present subsistence with us, which we look upon through hope, as in their future existence to us. Wherefore then is it that the conscientious confessor of Christs truth, so calmly, so patiently, yea so cheerfully suffer the disgrace of the world, and the violence of the wicked? is it not because they see by *faith*, that, to suffer for righteousness, truly makes them, what *Tertullian* elegantly styles them, *Cælestis gloria candidatos, Candidates of the celestial glory*? having received the earnest of the spirit, the seal of their redemption, the first fruits of glory, they see by faith, that whilst men load them with injuries, they heap up their rewards; whilst they sport their earthly goods, they encrease their heavenly treasure; yea, each scornful reproach, they see by faith, it does but add a flower to their garland; each violent act, a jewel to their Crown; all their light affliction which is but for a moment, they see by faith how it works for them a far more exceeding, and eternal weight of glory.

§. 16. (3.) *Hope*; such as that of *Dauids*, which he commends unto the Church upon his own experience of good success, *Let Israel hope in the Lord, for with the Lord there is mercy, and with him is plenteous redemption.* Wherefore when the Church mourneth and the gates of Zion languish, this the hope, which strengthens the patience, and comforts the souls of Gods Saints; that he will either vouchsafe them a temporal deliverance, or crown their sufferings with an eternal salvation; this that hope, of which saith the Apostle, *non confundit* (so the vulg.) it brings no shame of face, no confusion of soul; it fears no deficiency on Gods part, and preserves from Apostacy on mans part; and so becomes a right, what the Apostle styles it, *the Anchor of the soul*, both sure and steadfast.

§. 17. (3.) *What the best duties of devotion?* *Ans.* Solemn humiliation, fervent prayer, and a worthy receiving the blessed Eucharist. (1.) *Solemn humiliation*; solemn for time, for measure; and the manner of performance; for time, some day in the week, or at least in the month, set apart and dedicated to this service; for measure, not the dropping of a tear, the breathing of a sigh, and so away; no, we must offer unto God, the sacrifice of a broken heart, and a contrite spirit; the sorrows of our contrition must be like that of one mourning for the dead, a funeral sorrow, the deepest of mourn-

Psal. 103. 10.

Lam. 3. 22.

Heb. 11. 1

2 Cor. 1. 22.
Ephes. 4. 30.
Rom. 8. 23.

2 Cor. 4. 17.

Psal. 130. 7.

Rom. 5. 5.

Heb. 11. 1

Psal. 51. 17.

Zech. 12.10.

ings; yea, like that of one *mourning for her only Son*, the saddest of Funerals. Indeed the Church, by our sins is laid in the depth of calamities; fit it is, that we for our sin, lie down in the deepest of humiliations: *For manner of performance*; confessing the guilt of sin, bewailing the bitterness of distress, deprecating Gods wrath, and imploring his mercy.

Lam. 1.1.

§.18. To affect our souls with the greater relentings of contrition, and meltings of compassion, see, oh see we, how this *Church our Mother*, sits as a disconsolate *widow*, mourning in her distress! her hair dishevel'd, her beauty defac'd, her garments rent, her body wounded, her blood flowing, her spirits fainting; yea see, see a flood of tears overtakes her streams of blood, her sorrow accompanies her pain, and her mourning her affliction. And yet how do too too many (who boast themselves her Sons) Oh! how do they by their oaths, their drunkenness, their whoredoms, and other their abominable pollutions, how do they even drag this *their Mother*, by that hair which sorrow hath dishevel'd? How do they trample upon her whilst she sits in the dust? how do they widen her wounds, sharpen her pains, imbitter her sorrows, and every way aggravate her misery? Wherefore, as many as are affected with the *Churches deep affliction*, and wait upon God for her gracious restoration; let them thus wait, even in this sacred duty of holy devotion, *Solemn humiliation*.

Iam. 5.13.

§.19. (2.) *Fervent prayer*; this is St. James's Catholicon, his general remedy for all spiritual distempers; *If any man among you be afflicted let him pray*? the Original is very emphatical, *καταναγιλις ἐν κυρίῳ*, where the word *καταναγιλις* taken in the large sence, as here most proper, we may thus paraphrase the words of the Apostle. Doth any among you suffer any evil of body or of mind? as the readiest means of his redress and succour, *let him pray*; and in our prayers do we prescribe to our selves some solemn service of devotion, more peculiarly appropriate to this sacred blessing, the Churches restoration and peace. Thus did *Nebemiah*, thus did *Daniel*, and (Psal. 137.) the faithful are so zealous for *Jerusalem* (the type of the Church) that they seal the resolution of earnest prayer, with this *καταναγιλις*, this dreadful imprecation, that *if they remember her not, their tongues may cleave to the roof of their mouths*; intimating this zealous wish, that they may never have tongues to pray for themselves, if they forget to pray for *Jerusalem*.

Nehem. 1.
Dan. 9.

Psal. 137.6.

§.20. (3.) *The blessed Eucharist*; here we have an unmoveable center to rest on; *God our portion*, *Christ our fulness*, an object larger then the heavens. Oh that our faith were now suitable to its object! the firmness of our trust, to the fulness of our God, our Jesus! had the *widow of Sarepta* prepared more vessels, she had received more oil; and that we receive less, in the supplies of grace, and the bounties of love, from *God and Christ*; it is because we are straitened

1 King. 17.14

strained in our faith, not God or Christ strained in his bounty; we less capable to receive, not he less willing or able to give; the *Widows vessels* were all filled, and here each humble soul shall be replenish'd, according to the measure of their capacity, not the riches of *Christs fulness*; who, as the Sea can fill the vessels, though never so large; and therefore where the measure is but little, there the vessels are but small. Enlarge we then the thirsting desires of our soul; that the *fountain of Christs fulness*, here set open in this Ordinance, may satisfy and fill them; here behold the *promises of life* sealed, here feel the *riches of grace* communicated, here see the *earnest of salvation and glory* confirmed: yea, here shall the soul find *Dauids* double petition of prayer accepted, and his twofold argument of faith approved; *O let me not be ashamed, for I put my trust in thee; Let integrity and uprightness preserve me, for I wait on thee.*

Psal. 36. 8, 9.

Verf. ult. Redeem Israel, O God, out of all his troubles.

§. 1. **A**S there is no greater incentive of divine wrath than sin, so nor is there any greater obstructive of devout prayer, in removing that wrath, than impenitence; impenitence clogs, yea, clips the wing of devotion, so that it cannot mount aloft, it cannot reach the Throne of Grace, and of this *David* himself gives us his profession, from his experience saying, *If I regard iniquity in my heart, the Lord will not hear me; Quantum à preceptis, tantum ab auribus Dei longe sumus.* (So *Tertul.*) Look how far our lives are from *Gods precepts*, to obey them; so far are *Gods ears* from our prayers, to hearken to them. The person then must be accepted before the petition; and so a sincere penitent, is the best suppliant; for that, our *Lord Jesus Christ* being the *Priest* that offers, and the *Altar* that sanctifies all our services, there can be no acceptance, without his mediation; and sure I am, he will not be our *Advocate*, unless he be our *Lord*; he will not be our *Priest*, unless he be our *King*; he will not present God our prayers, unless we present him our persons; and whom faith and repentance consecrates through the spirit, him grace and mercy accepts through Christ.

Psal. 66. 18.

Heb. 4. 14, 15, 16.

§. 2. Very aptly then doth *David*, in his penitence, as put up supplications for himself, so make *intercession for the Church*; the guilt of his transgressions, he knew well, did add to the heap of the Churches afflictions; and therefore when he bewails his sin with penitent tears, he remembers her trouble in a *compassionate sorrow*. And that he might make the Church some amends; whereas his

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guilt did help to the heightening her distress, his prayers shall contribute to the hastening her deliverance; and for this reason, doth he close this penitential Psalm with this pathetic petition, *Deliver Israel, O God, out of all his troubles*. Which words are *Dauids* intercession for Gods Church: And in them we have, first, the subject matter of his intercession, *Israels deliverance; deliver Israel*; which deliverance is set forth in its Author, and its extent; its Author, *God*; and its extent, *out of all trouble; Redeem, or deliver Israel, O God out of all his troubles*. A

Isa. 62. 6, 7.

Isa. 62. 1.

Dan. 8. 19.
Hab. 2. 3.
Psalm 102. 13.

§. 3. (1.) The subject matter, *Israels deliverance, deliver Israel*. God in a gracious vouchsafement of love, will have his Saints to be *his Remembrancers*, by the importunity of their prayers, minding him of his promises, *Not giving him rest, till he establish, and till he make Jerusalem, even his Church, a praise in the earth*. And therefore hear the Prophets zealous devotion, well worthy our devoutest imitation; *For Zions sake will I not hold my peace, and for Jerusalems sake I will not rest, untill the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth; even made visible and glorious, in the sight of men and of Angels*. B

§. 4. But what, in the Churches *ωρεσμία & σωτηρία*, in her fixt season, and determined method of deliverance, is not *the decree past*, and the time set: And so, as that we cannot hasten the time, nor alter the decree by our prayers? and if so, to what purpose is it to importune God for the Churches deliverance? I answer, True it is, that *Gods will* being immutable in its determinations, *his providence* must needs be infallible in its administrations; yet neither the deliberations of counsels, the industry of endeavours, nor the importunity of prayers are taken away, or made void; but rather confirmed and made good, by the *infallibility of God providence*, in the determinations of his will. For that, God determining the end, doth also order the means, means proportionable and agreeable to that end: which maketh much for the strengthening our faith, quickening our obedience, and confirming our hope; hope of obtaining the end, as determined by *Gods will*, when we observe the means as appointed in *Gods word*. C

Hab. 2. 3.

§. 5. So that, to establish the means, and deny the providence of God determining the end, is a *part of Atheism*; to establish the providence of God determining the end, and despise the means, is *great prophaneness*; but to use the means, so, as withall to trust and attend *Gods providence* for obtaining the end, this, this is the *way of truth*, and a *work of righteousness*; knowing this, that *prayers, and counsels, and endeavours*, they are appointed of God, not whereby we should alter his Will, but perform it; not whereby we should change his Decree, but fulfill it; and in what we, as yet, obtain not our desires, we testify our obedience. Wherefore, God having *past the Decree* and given the promise of his Churches deliverance; through *his will* be

be unchangeable, and his Decrees immutable, yet are not our prayers fruitless, our supplications needless; for that the Decrees of Gods counsel, and the Prayers of Gods chosen, they are subordinate; and we say, *Subordinata non inter se pignant*, Things subordinate in their being, oppose not each other in their working. The womb of all Gods blessings to his Church, it is his *gracious Decree*; and the Midwife to bring them forth, is the *Prayer of the faithful*.

Heb. 6. 17, 18.

A §. 6. Further yet; whereas God hath given many promises of deliverance to his Church, we must know, that his promises to us, they are the very ground of our prayers to him. Thus, *Dan. 9.* and thus, *Psal. 102.* Yea, God having given the Promise, it is an implied Condition, that we ask by Prayer; thereby testifying that his Promises are of free grace, not of due debt; of mercy in him, not of merit in us: Yea, as we subscribe to the acknowledgment of his *mercy and goodness* in giving the Promise, so we submit to the dispose of his *wisdom and power* in ordering the performance. And thus, whatsoever blessing it is, of life, of grace, or of glory, of supply, of support, or of deliverance, upon our selves in particular, or upon the Church in general, whatsoever blessing (I say) it is which we receive from Gods hand, it must be on *our knees*, as an effect of his Promise, so a fruit of our Prayer.

B §. 7. Thus, God having promised to *build the ruin'd places, and to plant the desolate*, he tels the house of Israel, that *for this he will be enquired of to do it for them*. And again, hear the promise God makes unto Israel by the Prophet *Jeremy*: Thus saith the Lord, *After seventy years be accomplished at Babylon, I will visit you, and perform my good word towards you, in causing you to return to this place: For I know the thoughts that I think towards you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end.* But how shall this gracious Promise be brought to full performance? Why, it is by fervent prayer; for so saith God, *Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you, and ye shall seek me, and find me, when ye shall search for me with all your heart; and I will be found of you, saith the Lord, and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the Lord, and I will bring you again into the place whence I caused you to be carried away captive.* This then emboldens the confidence, and enlargeth the comfort of our prayers, that what we ask, is according to Gods will, made ours in the promise, by which we have a right of grace from our God, and may thereby make good our claim by faith in Christ, in whom all the Promises are Yea and Amen, most sure and firm.

Ezek. 36.
36, 37.

Jer. 29. 10, 11.

v. 12, 13, 14.

2 Cor. 2 20.

E §. 8. And thus, whether we look upon the *purposes* of Gods will or the *promises* of Gods word, this is a requisite condition and means of their execution and performance, even our *prayers*. Where-

fore though the *Decree be past*, and the *time be set* for the Churches deliverance; yet not to alter, but to execute that decree; not to shorten, but to accomplish that time, we must be instant in our prayers; and then most instant in our prayers, when most earnest in our penitence; interceding for the Church, as *David* here does, when he closeth his devotion with the fervor of this Petition, *Deliver Israel, O God, out of all his troubles.*

Jer. 3. 23.

§. 9. (2) The Author of Israels deliverance, God; *Deliver Israel, O God.* As we acknowledg none other Mediator of intercession, but Christ; none other Master of our requests, but the Spirit; so, none other Author of salvation, but God, *who alone is allsufficient to save.* Thus the Prophet; *Truly in vain is salvation hoped for from the hills, and from the multitude of mountains; truly in the Lord our God is the salvation of Israel.* Where, by hills and multitude of mountains, is meant in an Allegory, the strongest defence and surest protection; which shall certainly betray us to ruine, unless Gods strength make that protection strong, and his power give safety to that defence. O the inconstancy, folly, weakness and vanity of all worldly supports and carnal succors, without God, whether it be for salvation temporal or eternal!

Luk. 19. 38.
& 25. 21.

Gen. 49. 4.

Ps. 116. 11.

Judg. 16. 3.

Ps. 49. 7, 8.

Ps. 44. 4.

§. 10. (1) *Salvation temporal.* O the inconstancy of *Popular esteems*, various as the wind! To day, *Hosanna*; to morrow, *Crucifige.* O the folly of *Carnal wisdom*! whilst the subtlest *Achitophels* clash in their counsels, and become puzzel'd with intricacies, hamper'd in different designs and divers interests! O the weakness of *worldly force*! The strongest Armies having *Reubens* fate and character, *unstable as the water*; they have their tide and ebbe, they sometimes flow to an inundation, and then again sink away to nothing. And O the vanity of the vastest Treasures! more matter of prey to the mighty, then means of help to the miserable; they betray to ruine, rather then protect from danger. As *all men*, so all creatures in themselves are *lyers*; Lyers either through impotencie, or through imposture; either through imposture deceiving in what they promise, or through impotencie failing in what they undertake. This the insufficiencie of all the Creatures, for *salvation temporal.*

§. 11. And (2) much more insufficient are they for *salvation eternal.* Sure we are, he who cannot span his own length, shall never be able to grasp the heavens: He who cannot with *Sampson* bear away the *Gates of Gaza*, shall never be able with *Atlas* to support the *Universe.* If the Creatures (I mean) be all insufficient to work that salvation which is temporal, they shall never be able to effect that which is eternal. It is not then the wealth of worldlings, nor the merits of Saints, no, nor the power of Angels, that can save a sinner. Wherefore when we make the deliverance of the Church the subject of our prayers, it must be to him who is stiled, *The God that heareth prayers*, and who alone can *command deliverances for his Church.*

§. 12. But

§. 12. But here, some may say; Alas, I have often prayed for the deliverance of the Church; but God either hears not, or he answers not: yea, he rather contradicts by his providence, what I importune by prayer; involving his Church in greater distress, rather than delivering it out of all its troubles. But to this I answer; The stay of our faith, and so the ground of our prayer, is the word of Gods promise; which word of promise is most certain, though the means of performance is not so evident. And to measure the truth of Gods word by the strength of our reason, is to wrong his power and debase his wisdom. And therefore when we eye God in his promises of deliverance to his Church, we must look beyond all secondary causes, and view his wisdom infinite in contriving, and his power omnipotent in effecting the execution of his will, and performance of his word,

B §. 13. The unbelief of the Churches restauration, and the Bodies resurrection, are both from one and the same principle of error and misapprehension, even a not knowing the Scriptures and power of God. And therefore we observe how aptly God speaks concerning Israels deliverance from Babylons Captivity: Israel had said, that by reason of their desperate estate, *their bones were dried, their hope lost, and they cut off for their parts*: But now, Thus saith the Lord God, Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel, and then ye shall know that I am the Lord. Ye shall know it; how? why, in the experience of mine omnipotent power.

Mat. 22. 29.

Ezek. 37. 11.

v. 12, 13.

D §. 14. Wherefore, what St. Augustine speaks concerning the resurrection of the body, we may apply to the restauration of the Church: *Considera Authorem, & tolle Dubitationem*; Consider the Author, to whom nothing is impossible, and this will take away all doubting of what seems incredible. Consider the Author, it is the Lord Jehovah, He is the Original of all being; who not only does work, but also can command; and not only does command, but also can create deliverance for his people; yea, he can bring light and salvation out of darkness and desolation; no estate so miserable, and no misery so desperate, which can either pose his wisdom, or puzzle his power, to effect a deliverance; but as his counsel is unsearchable, so his strength is everlasting, and this strength is made perfect in weakness. Wherefore when we pray, if God does not answer, it is not because he does not hear, but that we should farther importune: E *Ostium cæli propterea clausum, ut tu fortius pulses*; The gate of heaven is shut, not that entrance is denied, but that thou shouldst knock the harder; even with more faith and more fervor, more patience and more importunity, praying again and again, Deliver Israel, O God, out of all his troubles.

Deut. 33. 27.

2 Cor. 12. 9.

§. 15. (3) The extent of Israels deliverance, out of all trouble; Deliver Israel, O God, out of all his troubles. Many there are whose

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seared consciences have made them obdurate hearts; they are become *αμαρῆς*, men void of all relenting affections, wholly insensible of the *Churches sufferings*: So they can raise themselves upon her ruines, and enrich themselves with her spoils, they care not to see her lie in the dust, yea, wallow in her blood, torne with Schism, and defiled with profanenesses. But most certain it is, the Good Heart can never be without trouble, whilst the Church continues in her distress, still preferring *Jerusalems peace before its chief joy*.

Ps. 137. 6.

A

§. 16. Yea, our sad experience (we know) will subscribe the acknowledgment of this truth, that the present waters of the Churches affliction, like the former oil of her sacred unction, *it hath run down from the crown of the head to the skirts of the garments*, from the highest Prince to the lowest Peasant. And now then, let Compassion be the mother of devotion, and by how much our sense of her sorrows is the more deep, by so much let the fervor of our prayers be the more zealous, that God would *deliver her out of all her troubles*. But what? deliver *Israel* out of all his troubles! *Israel*, Gods *first-born*, his *peculiar treasure*, his *chosen nation*, is he in trouble, and in many troubles too? Yes, it is so: Let not then any place plead privilege, nor any person, no, not the most Sacred on earth any prerogative, to exempt or acquit them from the chastising scourge of the most high God.

Ps. 133. 2.

Exod. 4. 22.
Exod. 19. 5, 6.

B

Gen. 6. 12.

§. 17. *All flesh* (saith God) *have corrupted themselves before me*:

And if all flesh be corrupted, all flesh must suffer the Chyrurgions hand, either *ad sanandum*, or *ad excindendum*, either for the curing, or for the cutting off. Even he who was the Son of God, taking upon him the flesh of man, though he was without sin, yet was he not without suffering. Wonder not then, that Gods *first-born Israel*, whilst the *only-begotten* of the Father, Christ Jesus, suffers affliction: for, *Non decet sub spinoso capite corpus esse delicatum*; It is not comely that the head being crown'd with pricking thorns, the body be clothed with delicate purple. The Spouse must share in her Husbands lot; the Church have *fellowship with Christ in his sufferings*: And it is his promise, *if we suffer with him, we shall also reign with him*; in which triumphant estate alone it is, that the Church shall have her full freedom from all miseries, her full deliverance out of all troubles.

Phil 3. 10.
2 Tim. 2. 12.

C

D

§. 18. Here, to represent the *Troubles of our Israel*, and then to mind us of the fit season and service, to pray for *Israels deliverance*, even the celebration of the blessed Eucharist. 1. To represent us the troubles of our Israel; A sum whercof we have so exactly set down by S. Paul, (in 2 Tim. 3.) that he seems not only to have aim'd at our times, but also to have pointed at our Land: For, what was his *sure prophesie*, hath been our *sad experience*; and it is but changing the tense, to make his Prophetical prediction an historical narration, even that (as v. 2.) *Men are become lovers of their own selves*; from which

E

which unclean fountain of self-love, do issue those filthy streams of all the following impieties, which give so fit a *character* of our *Apostate times*; in which men are become through self-love, *covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy*. All which evils, they are set down by the Apostle, and are plainly to be discerned by us, to be the adulterate brood and bastard brats of Heresie and Schism.

A §. 19. By whose vendom and fury, see, oh see the *Tragical Scene* of tumults and wars, of rapines and spoils, of treachery and violence! See a *Nation* sick and fainting, a *Church* ruin'd and in the dust, a *People* infatuate and divided! Oh see Justice despised, and Truth rejected! yea, see the Ministry, ordinances, and worship of God violated & invaded, *Priests being made of the lowest of the people*, and who will, putting himself into the Sacred function; the least fitted being best accepted, and most approved; Men, women, and boys step from the shop, from the stall, from the kitchen, almost from the cradle to the Pulpit; and these undertake the dispensing of the Word, and the administering of the Ordinances, as if the *Church* were another *Capitol* — or our days those of *Feroboam*, to worship *Calves*.

1 King 13.33

B §. 20. Indeed Zeal and the Spirit is pretended; yet we know well enough, it is the *Clusters of grapes* which invite the Foxes into the vineyard; the *Revenues of the Church*, that draws Faction into the Ministry. And by these intruders, see, oh see how the greatest *testimonies of Christs presence* and the dearest *pledges of his love*, his *blessed Sacraments*, they are either quite removed, or impiously profan'd. Yea, see weak men, and silly women suffer their precious souls to be vainly seduc'd; and through fond pretences of piety, yea some in open professions of blasphemy, *make shipwrack of their faith*. O God! in what a maze of perplexities and labyrinth of miseries are we involv'd! such as no hand save that of thine extraordinary providence can lead us out.

1 Tim 1.19.

D §. 21. And oh the hainousness of our sins through our impenitence, which *stand as a thick cloud betwixt us and our God*, that our prayers cannot pass through! And thus our continuing in sin is the prolonging of his Judgments; and whilst we thus lie wallowing in our lusts, restless in our malice, and helpless in our misery, God, he hides his face in anger, and our enemies look on with scorn; God, he goes on in his wrath farther to afflict us, and our Enemies continue in their hatred still to deride and mock us: *This* (say they) *this is the day we looked for*; now Gods vengeance hath overtaken them, and his fury seiz'd upon them. In the thoughts of these sad troubles and deep distresses, *quis temperet à lacrymis*? who can refrain from tears of mourning? who can refrain his sorrows of compassion? And who is't that feelingly compassionates the troubles of our Israel, that will not fervently implore its deliverance? *And when, when more seasonably help the Church with our prayers; then now when her Prayers are violently wrested from the Church?*

Lam 3.44.

Lam. 2.16.

§. 22. But

Ezek. 9.4.

Heb. 11.24.

In the Powder-plot, 1605.

Isa. 47.11.

Pl. 124 6,7.

Rom. 4.18.

Isa. 35.10.

§. 22. But more especially (2) to mind us of the fit season, and service to pray for Israels deliverance, even the celebration of the blessed Eucharist. Seeing so great wrath is come upon us from the Almighty, do we this day lay hold on the horns of the Altar; do we in the celebration of this blessed Sacrament, deeply sigh and contritely mourn for all the abominations that are committed in the Land; that so, with those Penitentiaries in *Ezekiel*, we may receive our mark, even that blood of Christ upon our souls, that so the destroying Angel may yet pass over us; and in the behalf of this our Israel, do we in our most enlarged devotions, make this or the like intercession unto God in the holy Eucharist. "Look down, oh look down, heavenly Father, from the height of Heaven; thy celestial Sanctuary, and behold the sacred Host, the blood of our Jesus, speaking better things than that of *Abel*, even things of grace and of mercy, of pardon and of peace, of reconciliation and of re-
"staurat[i]on: And seeing in him thy justice is satisfied, let thy wrath
"be appeased; and through the merit of his blood, oh let the bleed-
"ing wounds of our fainting Land be healed, and the fainting heart
"of our languishing Church revived."

§. 23. And here, let the outward distractions of our Israel, minde us of the inward distempers of our hearts; the great profanations in the Church, prompt us to a strict purifying of our Consciences; yea, our longing desires after better days, quicken our holy endeavours after better lives: So shall we find by an happy experience, God who did watch for our deliverance when we knew not our danger, he will not sleep now we know our danger, and pray for our deliverance. No, as for the Enemies of *Sion*, evil shall fall upon them, and sudden desolation; *Et nescient ortum ejus*, they shall not know from whence it ariseth. But as for the Israel of God, he shall deliver them as a bird out of the Fowlers net, and as a prey out of the Lyons teeth: at once making it the praise of our faith, then to believe, when our trust seems to be against hope; and the glory of his power, then to save when our condition seems to be past succor. And thus for the share, we have in the sorrow of Israels troubles, we shall have our portion in the joy of Israels deliverance; if not whilst the Church is militant on earth, yet most assuredly then when triumphant in heaven, of which this blessed Sacrament is the seal and pledge, confirming the Royal grant of this humble Petition to every faithful soul, that prays with David; Deliver Israel, O God, out of all his troubles.

Halleluiab!

THE
Preachers Tripartite.

BOOK II.

To Administer
COMFORT
BY
CONFERENCE with the SOUL
IN ITS
Spiritual Conflicts.

Reduced to particular CASES of CONSCIENCE,

- Viz. {
1. *The importunate Crowd of Vain Thoughts.*
 2. *The frightful Suggestions of Foul Thoughts.*
 3. *Some late Relapses into Sin.*
 4. *Daily Conflicts with Sin.*
 5. *A Distrust of the Graces sincerity, in general; of Faith and of Repentance, in particular.*
 6. *The sense of Barrenness in holy Duties.*
 7. *The misapprehension of Gods withdrawing the Comforts of his gracious presence.*
 8. *The misinterpretation of the Order of Gods Providence, as to the Tribulations of the Godly, and as to the Prosperity of the Wicked.*
 9. *The long Continuance of Temptations and Afflictions.*

By ROBERT MOSSOM, D. D. Late Bishop
of London-derry, &c.

L O N D O N,
Printed by Edward Jones, 1685.

Spiritual Confessions.

BY ROBERT HOSSOM, D.D. and Bishop

of the Methodist Church.

London: Printed by J. G. and J. H. 1838.

TO THE
Right Honorable Lady,
FRANCES,
Marchioness of
HERTFORD, &c.

MADAM,



Acknowledge it mine ambition, that I seek your *Honor's Patronage*; but dare adventure upon this guilt, in confidence of a Favorable Pardon, as well as an Honorable Protection, to your *Suppliant*. I know no vice in Morals unpardonable, like that of Ingratitude; and therefore to avoid the sin and censure of this Apostacy, I declare it (*Madam*) your Reward of Goodness, exceeding the Merit of a former Present, which hath obliged the duty of this *Dedication*: What are the charitable supplies of your Eleemosynary bounties (notwithstanding, Modesty is at once the Vail and Ornament of your Vertues) there is a Trumpet of *Honorable Fame* that proclaims it; That I have my self received, an encouragement of my Studies by your *Nobleness*, I willingly embrace this opportunity, thankfully to acknowledge and record. Besides (*Madam*) it were improper, to intitle the SOUL'S CONFERENCE, to any other,

The Epistle Dedicatory.

then an experienced Piety; whose *Spiritual Conflicts* sustained, can give testimony to the *Comforts* administered; which not *Greatness* but *Goodness*, can best approve and Patronize.

Here then (*Madam*) to your *Goodness*, as great in Honor; and to your Honor, as great in *Goodness*; is humbly presented this *Freewill-offering*, the *Work* and the *Author*; and no *Votary* can do more, then make his whole *Possession* one *Oblation*, as ambitious to bear the name and attribute of being

NOBLE MADAM

Your Honors Faithfully

Devoted Servant

R. MOSSOM.

THE



A

CONFERENCE

WITH THE

B

SOUL,

In its

C

Spiritual Conflicts.

THE INTRODUCTION.



D

IT is the great *design of Satan*, in a malicious envy to Man, if he cannot *spoil* us of our *Crown*, then to *rob* us of our *Comfort*: If he cannot deprive us of Grace, then to bereave us of our Peace. Which thing he doth not only attempt, but often attain, by raising in our hearts an infernal fog of *diffidence and distrust*, begetting such doubts and fears, and affrighting terrors, as do make the Soul (against all the light of *counsel* and of *comfort* in the Word) conclude against it self, to have lost all *interest* in Gods love, and Christs merits, all *Communion* with the Spirit of grace and of life; pleading with much vehemencie of passion and impatience, that its *former hopes* have been but deceitful presumptions, and its *exercises of holiness* hypocritical delusions. — Oh the thick darkness which this mist and fog of Satans suggestions casts upon the inward man! How doth it become the very shop of fears, the womb of

E

B

terrors,

Lam. 3. 17, 18

Ps 77. 8. 9.

Pl. 88. 5, 6.

Job 38. 2.

Lam 5. 22.

Isa. 49. 14.

Pl. 23. 4.

terrors, yea the valley and shadow of death; the cheering light of the Sun of Righteousness, being thereby eclipsed from the Soul!

Eph. 1. 17, 18.

2 Cor. 4. 4.

Eph. 4. 18.

Luk. 22. 64.

Mat. 15. 14.

Now, there is no greater advantage unto Satan in his temptations, then the *ignorance and error of the mind*, when the Understanding is darkened or deceiv'd; *darkened* through want of knowledge, or *deceiv'd* with a false light. For Satan, he works still contrary unto God, and yet in imitation of him too: And therefore as God in his operations of grace to beget life, he first *enlightens and illuminates*; so Satan in his temptations unto sin, to destroy grace, he first *darkens and deceives*: He doth with the Soul, as the Jews did with Christ, first blindfold it, and then buffet it; his first aim still is to abuse the Judgment; for he knows well, he must first *make blind*, before he can *lead into the ditch*; he must first deceive, before he can destroy.

Lam. 3. 7, 8.

Pl. 77. 8, 9.

Pl. 88. 15, 16.

Pl. 73. 21, 22.

Mal. 2. 7.

2 Cor. 5. 20.

2 Chr. 16. 12.

Cant. 5. 7.

Wherefore in our *Spiritual Conflicts*, they are the carnal reasonings of our own hearts, rais'd by the secret suggestions of *Satan's malice*, which rend the deepest wounds, and fret the sorest galls of Conscience even to a griping anguish, and an amazing horror; perswading, too too often perswading us, that *Gods hiding his face* is a casting off the soul, his *withdrawing his presence* a rejecting our prayer, and his temporary displeasure the earnest of an eternal vengeance: whereby our perplexed souls become so full of troubles, that our *life draweth nigh unto the grave*, we are as those that go down into the pit, and whilst we suffer these bitter terrors, we are distracted.

Now, seeing the womb of all this Impatience is that of Diffidence, and the mother of this Diffidence is that of Ignorance, ignorance in the mysteries of grace, and promises of life, in the ways of God, and the works of his providence; seeing it is so, to whom shall we apply our selves in our *Spiritual conflicts* to receive *Spiritual counsel*, but to the *Priests of the Lord*, the Ministers of the Word, as the Messengers of God, and *Ambassadors of Christ*: whose lips are not only made to *preserve knowledge*, but also to *dispense peace*. Many there are, alas too too many, who in their distemper of soul, are like unto *Ase* in his disease of body; as he sought unto the *Physician*, and not to God, so they seek unto the World, and not to Christ; they betake themselves to sports and pastimes, to merry company and frolick entertainments: And thus in stead of *salving* the wound, they rend it wider; in stead of *pacifying* their Conscience, they either stupify or enrage it.

Job 15. 4:

Again, others there are, who under the pressure of temptations, being indispos'd to holy duties, their hearts heavy, their minds perplext, their thoughts wandering, their spirits wounded, they then in a froward discontent and sad dejection cease their *Religious performances*; by this means yielding that advantage Satan seeks, whose main drift and aim is, to discourage from holy exercises, that the power

power of Grace being weakened, the force of his temptations may the more easily prevail. And among all the duties of Holiness, none is more eagerly opposed by Satan then that of *Prayer*; therefore doth he make it the master-piece of his subtilty and malice, in all our afflictions of soul to damp our devotion of heart; knowing well, that there is no readier way to *quench his fiery darts*, then by our sorrowful sighs and mournful tears powred forth unto God and Christ in fervent prayers.

Jam. 4 7.

Luk. 18. 1.

Eph. 5. 16. 18.

A In *Spiritual Conflicts* then, the soul through ignorance and error, like a man in the dark, fights against it self, embittering its sorrows, and widening its wounds by *impatience and distrust*; and the succor which Gods word doth afford, it either does not discern, or cannot imploy. And seeing it is thus, of how great a concernment is it, that they who languish in *dejections*, and labour under the weight of Spiritual troubles, do betake themselves to some *holy Confessor*, some faithful Minister of Christ, to whom is committed the word of *reconciliation*; that consulting him in their grief, he may be an *Helper of their joy*, and knowing their secret trouble, he may administer them saving comfort.

Ila 50. 10.

2 Cor. 5. 19.

2 Cor. 1. 24

C And seeing our Lord and Saviour Jesus Christ, the *chief Shepherd* of the Flock, hath set his Ministers *in excubiis*, to stand upon their *Watch* for the good of Souls, strange it is that so many should conceal their distress, and thereby languish in their distrust; hide their disease, and thereby perish for want of remedy. Wherefore (O ye distressed and dejected Souls!) that we may the better administer you spiritual comforts, do you acquaint us with your spiritual griefs; That we may the better impart to you spiritual counsels, do you discover to us your spiritual conflicts: Knowing that of S. *Augustine* to be an experienc'd truth in ghostly as well as bodily distempers, that *He denies to himself the cure, who declares not to his Physician the cause of his disease*.

Heb. 13 17.

Ipsē sibi denegat curam, qui suam medico non publicat causam.
S. Aug. ep. 188.

D Further, for this reason, that it is the subtilty of Satans malice, to cast such a cloud and darkness upon the soul, that when he cannot hinder, he may then hide the *Saving work of Grace* in the Heart; whereby many dear *Children of God*, through the violence of Satans temptations, are not able to read their own Evidences without help, discover their own right in the Promises, and title to the Heavenly inheritance, without Counsel and advice. Even for this reason, know (O ye blessed Souls!) who have given up your names unto Christ; ye who believe as an Article of your Creed, the *Communion of Saints*, ought to preserve as a duty of your obedience, the *fellowship of Brethren*, which is, not only in the midst of temporal distresses to *converse cheerfully* one with another as Friends, but also in the midst of spiritual afflictions to *confer graciously* one with another as Christians; whereby it shall appear, that the very *leaves of a Tree of Righteousness*, the very words of a sanctified person,

1 Joh. 1. 3 7.

Pf 45. 2.
E h. 4 29.
Ila 61. 3.
Rev. 22. 2.

L. Verulam's
Nat. Hist.

Luk 24 32.

2 Cor. 1. 4.

they have a Curing, and a Comforting virtue in them.

Yea, such is the *Sympathy of Grace*, as is shadowed out to us in that of Nature; the Harmony of devout Souls being like that of musical Instruments, the string that is struck in one Lute affecting with a *trembling consent* the string of that which is neighboring to it: And thus do the *devout affections* of one pious soul strike impressions upon the heart of another. And indeed those communications are most kindly and cordial, which are from the experience of our own bosoms, administering to others of *those comforts wherewith we our selves have been comforted of God*. And because *Precedents* in all Courts are of much use and benefit for the deciding particular Cases, therefore observe here the more usual *Conflicts* set forth in the Souls complaints; and these reduc'd to several Heads, as so many Cases in the Court of Conscience; the resolving and determining whereof may happily, by a blessing of Gods Spirit and grace, administer comfort and instruction to the afflicted, such as the Experience of many can already witness, to have been sound and saving to their souls.

The several Heads are these. 1. The importunate Crowd of vain Thoughts. 2. The frightful suggestions of foul Thoughts. 3. Some late Relapses into Sin. 4. Daily Conflicts with Sin. 5. A Distrust of the Graces sincerity, in general; of Faith, and of Repentance in particular. 6. The sense of Barrenness in holy duties. 7. The misapprehension of Gods withdrawing the Comforts of his gracious presence. 8. The misinterpretation of the Order of Gods Providence, as to the Tribulations of the Godly, and as to the Prosperity of the Wicked. 9. The long Continuance of Temptations and Afflictions. These the several Heads of those Spiritual Conflicts, to which are appropriated the Words of Complaint, the Grounds of Comfort, and the Rules of Direction. Only before we enter this Field, observe these three Maxims by way of Premonition. 1. That the best of Gods Saints are still exercised with Temptations. 2. That these Temptations are permitted and ordered of God. 3. That they are so ordered of God, as to make for the good of his Chosen.

(1) The best of Gods Saints are still exercised with Temptations. Indeed, what is the estate of Gods Church on earth, but an estate militant? The Faithful still exercised in a spiritual warfare against the Powers of Darkness, and wiles of Satan; and who shall think himself secure from Satans temptations, whilst the Son of God being cloth'd with our flesh, is himself tempted? Yea, such is Satans envy to man, and malice to Christ, that by how much any one of the faithful is the more eminent in grace, by so much is Satan the more violent against him in his fury. It is a large Encomium which the Apostle gives his Thessalonians; Such as were elected of God, having receiv'd the Gospel of Christ not in word only, but also in power and in the Holy

Eph. 6. 12.

Mat. 4. 1, & c.

1 Theff. 1. 4, 5.

Holy Ghost, and in much assurance; such as were Followers of Christ and his Apostles, in much afflictions, with joy in the Holy Ghost, so that they became ensamples to all that believ'd in Macedonia and in Achaia: yet is the Apostle careful, notwithstanding this ground of confidence, to send to know their faith; And why? left by some means the Tempter had tempted them. The Tempter, that is, Satans proper title in an eminencie of malice and envy; the chief and principal Tempter, making use of the world and the flesh as his baits to deceive, as his instruments to act. Whatsoever then our temptations are, S. Paul will tell us, there hath no temptation overtaken us, but what is common to men, even the best of men, and holiest of Saints.

ch. 3. 5.

1 Cor. 10. 13.

(2) As the best of Gods Saints are still exercised with temptations, so are those temptations permitted and ordered of God. This we see in that Conflict of holy Job's, wherein, Satan upon earnest solicitation, hath power given him over Job's estate, but not over his person; and when upon temptation he prevails not, God gives him a further power over Job's person, but not his life. So that neither could Satan have touched Job in his goods, or in his body, had not God permitted it: which God did permit, and order too, for the manifestation of Job's integrity, and the advancement of his own glory. Again, it is our Saviours premonition to S. Peter and the rest of the Apostles, saying, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat. Thus the Devil, he aims at the fairest, makes his hottest encounters against the eminentest Saints; seeing he could not shake the rock and foundation of the Church. Christ Jesus, he will try what he can do against the strongest pillars thereof, the Apostles.

Job. 1. 12.
& 2. 6.

Luk. 22. 31.

Fortissimos
quosque Diabo-
lus eligere solet.
quibus oppugnet.
Eu hym.

But see, Satan, though rage he may, yet assault he cannot till God permit. Therefore saith our Saviour, Satan hath desired to have you, he hath made a challenge to encounter with you: But challenge he may, combat he cannot, till God give the word for the battel. Be sober, be vigilant (saith S. Peter) because your adversary the Devil as a roaring Lyon goeth about, seeking whom he may devoure. Satan is a roaring Lyon, full of rage and fury; yet is this Lyon kept in a grate, held in a chain; he cannot go further then God permits, being still aw'd and order'd by the hand of his power, and will of his providence. And therefore saith the Apostle, that he goes about seeking whom he may devoure, not whom he will: Such is his malice, that doubtless he hath will to devoure all; but such is Gods power to restrain his fury, such is Gods mercy to set bounds to his malice, that he may destroy only where God doth permit. And for this reason, that all our temptations are permitted and ordered of God, therefore hath our Saviour taught us to pray, Lead us not into temptation.

1 Pet. 5. 8.

Ἰησοῦ τίνα
ἐκταμίη.

(3) Temptations are so ordered of God, as to make for the good of hu

1 Cor. 10. 13.
πειρασμὸν τῇ
δυνάμει ἀνέ.
λογον. Theoph.

Rom. 16. 20.

ποιήσου σὺν τοῖς
πειρασμοῖς καὶ
τῷ ἑλεσθῆναι.

Mal. 4. 2.

his chosen. And therefore our Saviour calls Satans tempting the Apostles, a *sifting them as wheat*; in that, as the wheat is the more pure for being sifted, so the Apostles the more holy for being tempted: Not that this Satan did intend, but that thus God did order. And as it was thus with Christs Apostles, so is it still with all Gods chosen; *God is faithful, who will not suffer those that are his to be tempted above what they are able*: He proportions their burden according to their strength, or else gives strength proportionable to their burden; so that the force of Satans temptations shall not exceed the measure of Gods grace: For what *good man* will laden his beast with a greater burden then he is able to bear? and shall a *good man* be thought more merciful to his beast, then our *good God* is to his children? Far be it, to conceit so high a blasphemy against so gracious a Majesty.

But further, God permitting his chosen to be tempted, he not only gives strength to bear the burden, but also *makes a way to escape* the violence of the temptation, *treading Satan under their feet*. Yea, to give the proper Emphasis of the Apostles expression; He shal with the temptation *make a way to come off*, not by flight or treaty, but with *victory and triumph*. So that, though Temptations for a while cloud the *Sun of righteousness*, yet when dispell'd by his arising upon the soul *with healings in his wings*, then the light of Christs Spirit and grace appears more comfortable and glorious; and thereby the assurance of divine love, which under temptations was damp't and obscur'd, in this *conquest and victory* obtain'd through Christ, it is the more graciously renewed and powerfully confirm'd. The *three Maxims* then of *Premonition*, which we behold evident in their truth, we must keep fixt in our mind; and this will conduce much to the composing our souls, when their *Words of Complaints* are answered with *Grounds of Comfort*, and *Rules of Direction*.

CHAP.

CHAP. I.

The Souls Conflict, from the importunate Crowd of Vain Thoughts.

A Our *secret Thoughts* are commonly the immediate issue of our inward Principles, *vile affections* still begetting vain imaginations, and *holy desires* administering matter for divine thoughts. Wherefore, when our *Lord Jesus Christ* sets up his Throne in the Heart, he there governs by the golden Scepter of his Grace; which Grace it is that *casts down every high imagination*, and *brings into captivity every vain thought to the obedience of Christ*: which vain thoughts, however they may seem small sins, yet their strength of evil, like that of the *Egyptian caterpillars*, it is in their number; whereby they prevail oftentimes to eat up *every green thing in the land*, every good motion in the heart. And this importunate crowd of vain Thoughts, is not the least of Satans temptations; in which he is right *Beelzebub*, the God of Flies; for as busie Flies were to the *Altars sacrifices*, so are vain thoughts to our *holy services*; their continual buzzing disturbs the Mind, and distracts its devotion.

2 Cor. 10. 5.
πᾶν ὕψωμα
πᾶν ὀνύμα.

Pl. 105. 34, 35.

Mat. 12. 24.

C This *Cogitationum tumultus*, this tumult and crowd of vain Thoughts, was once *S. Bernards* trouble, of which he complains, that *introcunt & exeunt*, they pass and repass, come in and go out, and will not be controll'd: *Amovere volo, nec valeo*, I would fain (saith he) remove them, but cannot; either as *slie Thieves* they creep in undiscern'd, or as *bold Guests* they force admittance, though they find no welcome. Now because nothing is more dreadful to the godly man then sin, *ἡτο δόξατος, ἡτο γέννα* (so says *S. Chrysostom*) that to him is death, that to him is hell. Even therefore, though no exorbitancie of life be discerned by man, yet is he afflicted, deeply afflicted for the very risings and rebellions of his Thoughts; which being in the *secret closet* of the Heart, can only appear unto God. And in this his affliction, hear we his Complaint.

Bern. de inter.
Dom.

The Words of Complaint.

E "Oh the perplexing trouble of my distracting thoughts! How
"do they by their *slie insinuations* and *secret importunities* continu-
"ally disturb the quiet of my mind, and make my *holy duties* become
"a weariness to my soul? They cool the heat, they damp the vigor,
"they dead the comfort of all my *devotions*: Even when I pray God
"to forgive my sins, I then sin whilst I am praying for forgiveness;
"yea, whether it be in the *Church*, or in the *Closet*, so frequently
"and

“and so violently do these *vain Thoughts* withdraw mine heart from
 “*Gods service*, that I cannot have confidence he hears my suit, be-
 “cause I know by experience I do not hear my self; and therefore,
 “sure, needs must *God* be far off from my *prayer*, whilst my *Heart*
 “is so far out of his *presence*, hurried away with a crowd of vain
 “*Imaginations*.

The Grounds of Comfort.

1. *These vain Thoughts* (O thou afflicted soul!) *being indeed thy burden, they shall not be thy ruine*; and though they do take from the sweetness, yet they shall not take from the sincerity of thy devotions: Yea, *hereby thy sincerity is approv'd*; for that some external interest of temporal relations may make us guard our words, our actions; but it must be some internal Principle of *holy fear*, which makes us to watch our thoughts, our desires. If then thy devotions were not sincere, thy heart would not be troubled; for, to be taken off from a work we regard not, is no disquiet to the mind; but it is an argument we set a value and esteem upon the *work in hand*, when we are loth to be disturbed in the doing.

2. *It is no little glory which we give to God, in the acknowledgment of his omnipresence and omniscience*, that we own him present in the Closet of our Hearts, and privy to the first risings of our most inward thoughts. And as it is the excellencie of *Gods law*, that it reacheth our thoughts to discern and judge them; so it is the riches of *Gods mercy*, that it goes beyond the number of our thoughts, to remit and pardon them. Were it not indeed for the multitude of *Gods compassions*, dangerous, yea desperate were our condition in the multitude of our sinful imaginations. Which *Imaginations* being in number infinite, are not to be forgiven but by those *Mercies* which are infinite and numberless. This, oh this is the sure foundation of firm comfort to the soul, *the tender mercies of its God!*

3. *It is much the experience of Gods children, even the devoutest Saints, that their thoughts of God and of Christ, of heaven and of holiness, are very unsteady and fleeting*. Like the sight of a Star through an Optick glass, when held by a Palsey-hand, such is our view of *Divine objects*; we are long in finding them, and soon lose them; our thoughts wavering, through our minds weakness. Besides, when we are most intent, and our eye fixt, then is *Satan* ready to strike us on the elbow, and by some *suggestion* to shake us from our steadiness, and disturb our devotions. Indeed, as *Satan*, so the World and the Flesh, they are most importunate suitors; and let our communication with God and with Christ in *servent Prayer*, or any other holy service, be ne'r so earnest and secret, yet will they thrust in upon the soul for reception and audience. Yea, though we observe our

Lords

2 King. 70.
16. 31.
Pf. 26. 2, 3.

Pf. 119. 115.

Pf. 7. 9. &
139. 2.
Jer. 11. 20.

Heb. 4. 12:
Luk. 2. 35.

Pf. 51. 1. 7
Gen. 6. 5.

Pf. 145. 8, 9.

Pf. 57. 7.
Pf. 31. 21, 22.

Lords command, and *watch unto prayer*, yet in our strictest Watch how do these enemies slip by our Guards? If we stop and turn back some vain Thoughts, yet even then whilst we are busied in that watchful care, how are we surpris'd with some other as *vain imaginations*, notwithstanding all our care and watchfulness? Think not then (O distressed soul) think not, in the common condition of *Gods children*, that thou art cast out of *Gods favor*.

Mar. 13. 33.

1 Cor. 10. 13

A 4. Know, *thou hast the gracious mediation of an almighty Saviour to supply thy defects, and procure an acceptance of thy sincere, though imperfect Devotions*. In thy Saviours mediation, behold him a *merciful and a faithful High Priest*, seal'd of the Father, and anointed by the Spirit to this very office, that being enred the Holy of Holies, and set down at the *right hand* of the Majesty on high, he should ever live to make intercession for us; so that he, he it is, who compassionately toucht with a *feeling of our infirmities*, presents the sincere desires of our souls, and holy purposes of our hearts, as the firstlings of our flock, made acceptable unto God through the *incense of his merits*, offered up before the *Mercy-seat*, the Throne of Grace. And indeed, our fervor being that of faith, not of vision, we may not expect the fire of our sacrifice to burn so clear, as to have no smoke upon the Altar; no, it is purely *Angelical* to ascend in a flame to heaven. Whilst we are here, Pilgrims and Sojourners, dwelling in the *earthly Tabernacles* of our bodies, vain Thoughts will still attend, if not accompany our divinest services and devoutest supplications; and when our supplications are most devout, it is not the raised affection of the heart, or fixt attention of the mind, but the *blessed mediation of our holy Jesus*, which makes the enlarged Suppliant to be accepted. Let this then quiet thy soul amidst all the distractions of thy disturbing thoughts; thou hast the *mediation of Christ*, to make the secret desires of thine heart accepted of thy God.

Heb. 2. 17.

Joh. 6. 27.

Luk. 4. 18.

Rom. 8. 34.

Heb. 7. 25.

Heb. 4. 15.

Rev. 8. 3.

Judg. 13. 20.

2 Cor. 5. 1.

1 Tim. 2. 5.

D 1. As thou hast the gracious Mediation of an almighty Saviour to supply thy defects, so hast thou the strengthening power of his *holy Spirit* to help thine infirmities, which strength is made perfect in weakness. And when thou art emptied, it shall fill thee; when thou art stumbled, it shall raise thee; when thou art lost in thy self, it shall by a secret evidence of divine love discover thee to be found in Christ, who *treading Satan under thy feet*, shall make thee more *than conqueror*, by fellowship with him in his death and in his victory.

Rom. 8. 26.

2 Cor. 12. 9.

Rom. 16. 20.

Rom. 8. 37.

Phil. 3. 10.

E The experience of Gods saints will tell thee, that they have many months (ay, some many years) languished under this cross of *vain thoughts*, and earthly distractions; yet after long conflict have obtained a joyful conquest; and their *mourning as Doves* hath been changed into *mounting up as Eagles*, in sweet enlargements, yea ravishments of spirit, by the grace of supplication, and in their raised communions with God through Christ, in the sacred duties of his

Ezek. 7. 16.

Isa. 40. 31.

holy Worship. Know then (*O thou afflicted soul!*) know assuredly, that bearing thy Cross with patience, waiting upon God in hope, and relying upon Christ by faith, thy *vain thoughts*, resisted with diligence, and bewail'd with sorrow, shall neither deprive thee of Gods blessing, nor declare thee void of his grace.

The Rules of Direction.

1. In the duties of Gods worship, affect thy soul with a rais'd apprehension of Gods sacred presence, and an awful fear of his divine Majesty, so mighty in power, so excellent in purity, his perfections infinite, his presence glorious. For this, this is the main reason why the *elect Angels and blessed Saints* are so fixt in their thoughts, so intent in their service, not liable to any the least wanderings, even because their thoughts, their hearts, their whole selves are concentrated in an heavenly contemplation of the majesty, purity, and holiness of Gods infinite essence. Ay, and amongst men, who is it that will play with a feather, whilst he is speaking with a King? This know then assuredly, by how much the soul doth receive the deeper impressions of an awful reverence, by so much it shall find the less prevailings of worldly distractions.

2. Keep thy faith fixt upon Christs mediation, especially in the close of thy devotion; beholding his incense when thou offers thy sacrifice, and though distractions have drawn thee from thy self, yet let not distrust drive thee from thy Jesus. But remember, when *vain Thoughts* have taken off thy minds attention in Gods service, then to breath forth some secret sighs, and send them up to God as the winged messengers of thy Souls desires, which shall certainly have their audience and acceptance at the Throne of Grace, when their access is from the hand of Christ. It may be, God suffers thy Thoughts to be loose, that thy faith may be fixt. Wherefore, by how much Satan is the more busie to distract thy thoughts, by so much be thou the more zealous to quicken thy devotion; not being discouraged by any difficulties, from the sincere, though weak performance of thy holy duties; especially, closing still with an eye of faith, fixt upon Christ in his intercession. And when Satan sees his suggestions help to increase the flame, not put out the fire of thy devout zeal, he will then in policie withdraw the temptation, which in malice he hath continued, to withdraw thee from thy God, thy Jesus, and thy devotion.

3. Get an increase of saving knowledge, as a sure means of sanctified thoughts. The mysteries of Grace, and sacred truths of the Gospel, they enrich the mind, and become a good treasure, which laid up in the heart, doth still furnish the soul with sacred matter for divine meditation. The Mind is a Mint continually going, and whatsoever metal is cast in, receives its stamp, is form'd and fashion'd into thoughts.

Rev. 7. 23.

Mat. 18. 10.
Rev. 4. 8.

Heb. 12. 28.

Rev. 8. 3.

Eph. 2. 18.

Heb. 7. 25.

Mat. 13. 35.
Luk. 6. 47.

thoughts of good or evil, according to the matter which is administered. Hereby then we give weight and worth to our thoughts, by fixing them upon heavenly objects, which heavenly objects are presented to the mind, according to the knowledge of God and of Christ laid up in the Heart; which when we are awake, is said to talk with us. For there are *λογισμοὶ ψυχῆς* in a Soliloquy of Thoughts, as well as *λογισμοὶ γλώσσης* in a Conference of the Tongue: yea, by those we talk with God and with Christ. So David, When thou saidst, Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek. As the best communion is that of the Spirit, so the best communication is that of the Thoughts, which are spiritual.

Mat. 15. 19.

Deut. 6. 7.
Pro. 6. 22.

Pl. 27. 8.

4. Mortifie vile affections and inordinate passions, as availing much to the restraining evil thoughts and vain imaginations. For, as wet wood when stir'd, so are our passions when mov'd, they send forth an whole crowd of thoughts, which rise like thick vapors and fumes to cloud and oppress the mind. The better then to subdue our passions, we must strongly guard our senses; for that, a rebellion of affections within, is oftentimes from an invasion of objects without: Thus David, he sees, and then lusts; and Job, that he might not lust, he would not see. And here (O man) whilst thou guardest thy senses, and restrainest thine affections as to external objects, beware, oh beware of acting over that sin in inward speculation, which thou hast formerly committed in outward action. This speculative wickedness is the most polluting filth, and most provoking guilt. To have the outward enjoyments of sin, is a committing fornication with the creature; but, to beget imaginations of sin, and then pollute our selves with the brats of our own bosoms, the children of our own hearts, this is a kind of spiritual incest, most hateful to God and destructive to the soul. Know, Satan is often tempting with this bait; even thoughts of pleasure, of profit, or the like, he makes the Thief thrust in at the window, or slipping by the door; and when the Master of the house is still and at rest, thinking all safe, this opens to those without, and lets in that number and crowd of thoughts, which bind the spiritual man, and spoil his goods; even rob the soul of its precious treasure, its divinest comforts.

Mat. 9. 4.
Luk. 11. 17.
Jer. 4. 14.2 Sam. 11. 2. 3.
Job 31. 1.

1 Joh. 2. 16.

Mat. 12. 34.

5. As suppress and mortifie vile and carnal, so stir up and cherish holy and spiritual affections. For, the clearer is the fire, the less will be the smoke; and the more divine is our love, the more devout will be our thoughts. Thus it was with David, Oh how do I love thy Law! Upon this it follows, It is my meditation all the day. From this power of love then, do thou exercise thy self to collect divine observations from providential dispensations, and extract holy thoughts from secular occurrences. As the Philosophers stone turns all metals into gold, so does the sanctifying grace of Love convert every occasion into devotion; raising pious meditations in the Closet of the Heart, from those many objects presented to the eye

Pl. 119. 57.

Pl. 107. 8. 15.

in the throng of the World. Thus *David* contemplating the sweet order and various acts of divine providence, he makes this thedevout *Epiphonema* to every Series: *Oh that men would therefore praise the Lord for his goodness, and declare the wonders that he doth for the children of men.* Yea, as the Sun exhales sweet dew from the brackish Ocean, so does the devout Soul gracious meditations from the Worlds tumults and distractions. Now, these thoughts of thankfulness and praise, rais'd by some strong affection of delight and love, they possess that room in the heart, which otherwise thoughts of vanity and folly are ready to take up. The most Atoms are in the open air, and the greatest Crowd of vain Thoughts is in empty minds.

Gal. 3. 1.

6. Beware of that great subtilty of Satans casting in good thoughts, on purpose by that bait to draw us from our present duties. Thoughts unseasonably offer'd, though ne'r so seemingly holy, are not to be entertained. Like *Soldiers* out of rank, though ne'r so valiant, like *Meteors* in the air, though ne'r so radiant, like one out of his way, though ne'r so swift, such are thoughts not suitable and seasonable to the duty in hand, though ne'r so pious and good, they are disorderly, wandering, and destructive, destructive of comfort, if not of grace. For, *Satan* subtilty takes advantage at our folly: We think, because the thoughts are good, therefore we must not repel them. But when they are entered to divert the Heart from the present service, then are vain and vile thoughts too let loose upon the mind, and the soul becomes surpris'd with a maze of distractions.

2 Cor. 11. 14.

To instance, Suppose something we have read in a Book, or heard of a Sermon, or receiv'd by Conference, suppose this come into the mind when busied by prayer, it being some good motion, how does it find a ready acceptance? Whereas it is indeed, like a person of best repute sent before, to bespeak admission and procure reception for worse company after. Wherefore, in prayer, or any other holy service, what thoughts are not praying thoughts, helps to devotion, and proper to the present duty, shut them out of doors, they are not motions from Gods Spirit, but snares from the Evil Spirit: And know them by this, that when we have ended our prayers, and are ready then to bid them welcome, they are not to be found, they are withdrawn, when it is a fit time to give them entertainment. By this it appears, *Satan* had a designe to take off from duty, rather than the Holy Spirit purpose and intention to affect the Mind.

2 Cor. 2. 11.

Pl. 139. 18.

Pl. 34. 8.

Do not put thy self to order, as a sure means to regulate thy thoughts in their inordinacies. (1.) With *David*, when thou awakest, be still with God, let thy first sight be unto heaven, thy soul fixt upon God in his attributes, his promises, and his graces: This will season thee for the day, and happily make thy heart taste of the Lords goodness, yea, like something solid upon the stomach, which keeps out windiness,

ness, such are *early thoughts* of holiness to the heart, to keep out vanity. Besides, there is a secret disposition in men, like that fordid superstition in the *Egyptians*, who did worship that for their God all day, which they first set eye on in the morning: Thus is it with the *Idols of mens Hearts*, commonly *that* they most dote on, if not adore, which they first entertain into their minds in their *Morning-meditations*. Wherefore there is no surer rule of godliness, then to *begin*

A *with God.* (2.) As careful to begin with God, so be *watchful* to walk with him; and if we keep this *Watch* strict upon our ways, wanderers will not be so busie; *vagrant thoughts* will not be so ready to meet, or to follow us, much less to haunt our houses, or keep their rendezvous in our hearts; if we strictly examine them, and their Pass, and finding them *idle and unprofitable*, we give them their correction and send them packing; this will weary and wear them away in time.

B But if thou be *veniss and careless*, pleasing thy self for the day with *vain curiosities*, or encumbering thy mind with *perplexing cares*, no wonder if thy thoughts become loose and licentious, when thou appliest thy self to thy wonted devotions. Indeed, if we would not have the *birds* to flutter about our sacrifices, we must be careful of this, that we do not disturb their *nests*: And thus, if we would not have vain thoughts to crowd in upon our hearts and distract our *holy services*, we must be sure not to engage our selves too actively in *worldly affairs*, or too busily in *prying curiosities*. For, it is no wonder, if

C he who hath a crowd of worldly business, or nice notions in his head, doth find a crowd of earthly thoughts, and vain imaginations in his *prayers*. An heart overcharg'd with cares or curiosities, is as unfit for devotion, as when stufft with surfeiting and drunkenness. 3. *Whatsoever is the duty of thy calling, do it with diligence*: For they who become *sluggish*, will be *negligent*; men being idle in what they ought to do, become basely intent upon what ought not to be done.

D Surely, the main end of Gods employing men in *Vocations*, is to busie their thoughts, which are ever restless and in motion, that they may be innocently entertain'd, finding themselves work in the vacation of their minds from Gods *holy worship*. Indeed, our natures are too weak, to be held always intent upon *holy duties*; and therefore Gods worship hath its necessary intermissions, in which intermissions the *works of our callings* are ordain'd, for the keeping our minds innocent in their thoughts, and renewed in their vigor for his more holy service. Here then (*O thou afflicted soul!*) who complainest

E of the secret trouble and vexing importunity of thy Vain thoughts, here thou hast thy *Grounds of Comfort*, and *Rules of Direction*: God give thee his Spirit of Grace and Truth, to order thy practice, and administer thee *Consolation*, through *Jesus Christ our Lord*.

Amen!

CHAP.

Pf. 57. 8.
Pf. 108. 1, 2.
Gen. 5. 22.
Mark 13. 37.
1 Thess. 5. 6.
1 Pet. 4. 7.

Isa. 32. 9, 10, 11.
Isa. 47. 8.

Gen. 15. 11.

Luk. 21. 34.

1 Tim. 5. 13.

CHAP. II.

The Souls Conflict, from the frightful Suggestions of Foul Thoughts.

Pf. 139. 17, 18.
Phil. 3. 20.

2 Cor. 12. 7.

Pf. 19 4.

Hab. 1. 13.

Judg. 2. 13.
Col. 3. 5.

Mat. 4. 9.

GREAT is the activity of the *Soul*, discovered by the Thoughts, which are more quick in their motion than Lightning, darting forth in a moment from *Earth to Heaven*, and back again from *Heaven to Earth*. Which excellencie of Man in the activity of the Mind, was given of God for this end, that he might turn away from sin, at the first appearance of evil: But now, oh how hath the guilt of sin laid fetters upon this freedom of the mind, and made it *servile unto Satan*, if not to act his suggestions, yet to suffer his buffetings! So that those very thoughts of sin which the soul abhors, those the imagination receives, and the mind cannot free it self from horror, through fear of guilt: knowing well, that as *Devout meditations are acceptable*, so Foul imaginations must needs be abominable; abominable to that God, who is of most pure eyes, and such as cannot behold iniquity.

Besides, whereas our Thoughts present the *Idols* which our hearts worship, and that the *Israelites* bowing the knee to *Baalim* and *Ashtaroth* were not more truly Idolaters, then the *Covetous*, the *Ambitious*, the *Voluptuous*, who bow the heart to Riches, to Honors, to Pleasures, and the like. Therefore the afflicted soul dreads the guilt of the vilest Idolatry, even lest by its blasphemous thoughts it fall down to Satan, and worship him. Oh! how doth the sad experience of many pious souls witness a dreadful horror in their sudden and frequent thoughts of *Infidelity*, *Atheism*, and *Blasphemy*; calling into question the Truth of Gods Word, the Order of his Providence, and the very Being of his Deity: yea, such thoughts, as for their foulness are not fit to be uttered. And therefore many souls languish in dejection, ashamed to declare their grief. These the *Cogitationes onerosae*, in the language of S. Bernard, the burdensome thoughts which load the soul with an unsupportable weight of mournful distress, and press it down with an inconceivable anguish of spiritual dejections. In which *Dejections and Distress*, hear and compassionate the Souls Complaint.

The Words of Complaint.

"Oh! oh the Dunghil of mine unclean Heart, which sends forth such filthy vapors! Needs must my soul be a very Sink of sin, whilst there ariseth from thence such a noisome stench of corrupt Thoughts. Sure, if ever I had been wash'd with the least drop of my

" my Saviours blood, or purified with the least spark of his Spirit and
 " grace, so great a filthy and so foul a corruption could never cleave
 " unto my soul. But oh! who is me, I see I am so far from being the
 " Temple of the Lord, that I am become the very Den of the Devil,
 " the flames of Hell already flash in my face, and the amazing terrors
 " of cursed Blasphemies torture my soul, and wound my Conscience
 " even unto death, yea, I could rather chuse to die ten thousand
 A " deaths, then undergo the fears and frights, and bitter pangs of my
 " amazing thoughts and dreadful imaginations. Alas what, what shall
 " I do with these Egyptian frogs, my foul Suggestions, which are
 " still croaking? In every place, and in every action, in the Church
 " and in the Closet, in my meditations and in my prayers, still they
 " crawl in and dead my heart, yea, their noisome stink makes me loath
 " my self and all my services. Oh, I faint, I die, I perish! whilst
 " ashamed to speak what I abhor to think, I must needs despair of
 B " cure, not knowing how to lay open my sore.

The Grounds of Comfort.

1. The horrid Blasphemies which affright thy soul, though they
 are thy thoughts, yet are they Satans suggestions; and not having
 thy consent of will, they bring no guilt upon the conscience. *Non*
nocet sensus, ubi non est consensus, is the resolution of S. Bernard.
 C agreeable to the truth of Gods Word, and the judgment of all both
 Ancient and Modern Divines, that where the Will yields no consent,
 there the soul may suffer a temptation, but act no sin. Yea, *Quod*
resistentem fatigat, vincentem coronat, saith the same Father; The
 importunity and frequency of the suggestions which weary the soul
 resisting, shall bring the greater crown of glory in its overcoming.
 True it is, *He that is born of God keepeth himself, and that wicked one*
toucheth him not: But how, *toucheth him not*? Is it meant of wicked
 D temptations? No sure, but of wilful transgressions; *He toucheth*
him not, tactu qualitatione, we say, and that aright, not so touch, as
 to make like himself, in an impress of sin and guilt upon the soul.
 Now then, that it is no sin to be tempted, is more then evident from
 this one argument, That otherwise our Lord and Saviour himself,
 who was tempted, had also sinn'd. Wherefore this is sin, to admit
 the temptation with allowance or delight,

2. That these foul and frightful suggestions have not thy consent
 E of will, appears by this, that thou hast a loathing and an abhorring of
 them; which speaks the greatest aversion, and so is far from a consent-
 ing of the will. As when the stomach loaths any meat, though it be
 forceably cast into the belly, yet can it not be said to be receiv'd with
 appetite: So when the Will abhors any suggestion, though forceably
 cast into the mind, yet can it not be said to be receiv'd with Consent.
 And know, we are less able to keep the Mind free from Satans sug-
 gesting

Jam. 1. 14. 15.

2 Cor. 12. 7.

1 Joh. 5. 18.

Heb. 4. 15.

Deut. 7. 26.
Rom. 22. 9.

gesting thoughts we abhor, then we are to keep the stomach free from anothers forcing meats we loath. Thy thoughts then (*O distressed soul!*) being injected, not inbred thoughts, cast in from some suggestion without, not rais'd up from some corruption within, they are only brats laid at thy door, not children of thine own begetting; they are *Satans buffetings*, in which the soul is merely passive, a sufferer, not a doer: And therefore as much need of patience, as of penitence; of fortitude to resist, as of contrition to bewail.

2 Cor. 12. 7.

Obj. 1.

Ay, but thou sayest, *Sure, it is the corruption of my heart from whence these foul thoughts are rais'd*; and so, though the Devil in his malice be the Father, yet my corrupt flesh in its filthiness is the mother. *Ans.* True, if we find the mother hug and kiss the child; the Heart (I mean) embrace and indulge the thought, then indeed, though the foul suggestion be only an egg laid in our nest, yet because we brood it with our own warmth, it becomes the issue of our own corruption, and lays a black stain and guilt upon the soul. Wherefore seeing, as naturally tender children affect the womb, so do corrupt thoughts the heart that bears them. Know (*O thou afflicted soul!*) if thy foul thoughts be of thine own begetting, or begotten of thee, thou shalt find a secret disposition of liking and of loving to them, and an inward softness will be ready to foster and to cherish them: But if they are the objects of thy hate, which startle and affright thy soul, and thou findest a secret antipathy against them, and an inward abhorring of them, then they are certainly altogether from without; and so, I have our Saviours warrant to assert, and thou his word to believe, that they *desile not the man*.

Ans.
Jer. 4. 14.

Pl. 119. 113.

Mat. 15. 18, 19.

Obj. 2.

But what is it that thy troubled soul still objects? Thou sayest, *Never any of Gods children were in this condition*; and sure, it is some strange corruption discern'd by Satan, which makes him thus tempt; and it is some heavy displeasure conceiv'd by God, which makes him thus permit the temptation. *Ans.* Thus to be afflicted is no new thing, and that with Gods Saints: even I (the least of those who minister to the *Flock of Christ*) can witness to thee, that in the service of my Ministry, amongst other afflicted Consciences, I have met with more then two or three, even very many, who had been thus buffeted by Satan, and with such violence of fury for length of time, even for some years, that they have pin'd away, and languished in their Convulsion-fits of secret tortures, brought down to the very gates of death, yea of hell too; concealing their temptations, because ashamed to utter them. And these have been persons of no mean piety, who observ'd Satans assaults to have been most violent, when their devotions had been most inflam'd. Yea, their first conflict with these foul temptations, was some time after their thorow-conversions; when having given up their names unto Christ, they had been exercised in solemn humiliations, and graciously enlarg'd, yea ravish'd with the sweet delights of holiness, in their communions with God

Ans.
2 Cor. 2. 11.

and

and with Christ, *in prayer and in praises*. Good souls, thus brought to *Mount Tabor*, they thought of *building Tabernacles*; but alas, they were presently made to come down, and *bearing their Cross*, follow Christ to *Mount Calvary*, yea to the grave, and to hell; that the glory of their victory and triumph might be the greater. And *blessed be the God and Father of our Lord Jesus Christ*, who in the power of his Spirit and grace, was pleased to make these very

Mat 17.4.

Luk. 9.23.

1 Pet. 1.3.

A *Grounds of Comfort*, and *Rules of Direction*, to become effectual to their restoring.

3. It appears then, that these *fada tentationes* (as *Casuits* call them) these foul and filthy temptations, even of Infidelity, Blasphemy, Atheism, and the like, they are *Satan's scare-crows*, when his *baits fail*; when he cannot allure and win the soul by *carnal pleasures and worldly delights*, then he seeks to fright and deter it from duties of holiness, by *secret horrors*, and *dreadful suggestions*. Which

Joh 30.15.
Pl. 88.16.

B dreadful suggestions rightly considered, they bring more of *terror* than of *guilt* to the soul; being so contrary to the light of Nature, and the dictate of Reason, not rais'd by man, but cast in by Satan: And being thus cast in, they have their passage thorow, not their dwelling in the heart; they make their entrance as *bold Intruders*, but find not entertainment as *welcom Guests*. Wherefore, as many

C *good Thoughts*, which only come into the mind by *sudden motion*, and like sparks die as soon as brought forth, as those do not argue a *regenerate estate*; so many *evil Thoughts* which thrust into the heart by a *sudden irruption*, and are opposed as soon as discern'd, they do not prove a *state unregenerate*.

The Rules of Direction.

1. *Rightly inform thy judgment, by making it a part of thy spiritual understanding to discern aright between the temptation, and the*

Phil. 1.9.10.
Heb. 5.14.

D *evil of the temptation*. Which evil of temptation lies in the consent of the Will; which Satan may perswade, but cannot enforce. So that, if the temptation be consented to, it brings guilt upon the soul; but if repulst, it returns upon Satan.

2. *Strictly examine thy Conscience, for the discovery of what transgressions may have occasion'd these temptations*. For, sometimes they are the punishment of sin, though themselves not a sin to be punisht; they are a just affliction, when they are not a condemning guilt. If *Dinah* gad abroad, her chastity suffers a Rape, as the punishment of her curiosity; and to wander in our thoughts from God, is oftentimes punish'd with meeting a Bug-bear in our way, *Thoughts of Blasphemy*, or the like, to fright us back, and drive us neerer to him. Yea, when we become disobedient to Gods will, not laid low in our *humble submissions*, he suffers Satan to buffet us, even against our wills, sore vext with his *foul suggestions*; and thus

Gen. 34.1.

Eph. 4. 30.

1 Cor. 12. 7.

Luk. 10. 10.

2 Cor. 12. 8.

Mat. 17. 21.

Zech 3. 1.

Heb. 13. 20.

Isa. 40. 11.

1 Pet. 5. 8.

our grieving his Spirit, is by a *Lex talionis* justly chastised with a grieving ours. Again observe, that when we have had our *Eagles flights*, soaring aloft in spiritual ravishments, and then been pufft up with *spiritual pride*; God, at once to chastise this sin, and subdue this lust, he justly suffers Satan, who for his pride fell from heaven like *lightening*, to buffet and afflict the soul with these affrighting terrors, which like lightening amaze with horror, though they do not wound with guilt. Further yet; as thou examinest thy self to find out what sins have occasioned these temptations, so *examine what sins have been caused or occasion'd by them*; as what deadness of heart, what impatiencie of spirit, what neglect of Gods service, what weariness in holy duties, what froward discontent, what repining distrust, and the like.

3. Now, having *rightly inform'd thy Judgment* as to the quality and nature of these temptations, and *strictly examined thy Conscience* as to the cause or occasion of them; the best way to free thy self from their violence and vexation, is this. (1) Do thou prostrate thy self in Gods presence, and in a deep humiliation of soul with fasting and prayer, do thou supplicate the *Throne of Grace*, to obtain the mercy of thy God through the meries of thy Saviour, for the free and full pardon of whatsoever sin hath occasioned these temptations, or hath been it self caused by them. (2) When thou hast made this humble supplication, with all earnest contrition, then *cite Satan before the Divine Tribunal*; where, in the presence of thy God, and of his holy Angels, do thou declare thy loathing and abhorring of those suggestions, together with a *disclaiming and renouncing* all allowance, or willing admittance of them; returning them upon Satan as the effects of his malice and fury, if hereafter they return upon thy soul in their affrights and terrors. 3. Close thy solemn service with this *sincere devotion*; earnestly beseeching God to *rebuke Satan* and restrain his rage, and to vouchsafe thy languishing soul his quickening, sustaining, and restoring Grace; and together with this, make a *total resignation* of thy self into the hands of thy Jesus, *the great Shepherd of the flock*, that he may keep thee as a *tender Lamb*, safe from the paw and teeth of the *roaring Lion*. And here; that I may not only point thee thy way, but also lead thee by the hand, see a *Pattern* for thy practice, a *prescrib'd form*, which thou mayst either use or imitate, use in its own words and order of expression, or *imitate* in the like matter and method of devotion.

"O most glorious and most gracious Lord God! who art the
 "Searcher of Hearts; the Rower of Souls, and the Preserver of Men.
 "Before thee (holy Lord) before thee so sacred a Majesty, I here
 "present my self a polluted, oh do thou make me a penitent sinner.
 "Polluted I am, and loathsome in the filth of mine own corruptions;
 "and oh how much more vile and abominable am I, through the
 "guilt

"guilt of that sin which is come upon my soul through *Satans*
 "suggestions! Suggestions so horrid and dreadful, that I abhor
 "to set them in mine own sight, much more to declare them in
 "thy presence. — I confess, *O holy Lord, and glorious God!*
 "I confess with shame and confusion of face, that mine own sin
 "hath betrayed me to *Satans buffetings*, and his suggestions have
 "increased the guilt and horror of my sin. Oh my pride and pre-
 "sumption! oh my carelessness and curiosity! oh my slothfulness
 "and disobedience! oh the folly and wickedness of my heart,
 "which hath provoked thy wrath, and given advantage unto Satan
 "against my soul! — And oh the murmurings and repinings!
 "oh the diffidence and distrust! oh the neglect of thy worship,
 "and profaning thy glory! oh the deadness and hardness of heart!
 "oh the many and great evils of pollution and guilt, caused and
 "occasion'd by my foul thought, all further provoking thy divine
 "wrath, and more deeply wounding mine afflicted spirit! —
 "Woe is me wretched sinner! whither, oh whither shall I flee
 "for succor? unless thou Lord wilt pity, my poor soul must needs
 "perish, and oh! oh my God! perish from thy presence, thy graci-
 "ous, thy glorious presence, for ever.

"Wherefore see, *O thou great and glorious, O thou just*
 "and righteous Judge! Oh see, I here prostrate my self at
 "the Bar of thy Justice, and lay my mouth in the dust, not
 "knowing what to answer thee. — Oh! oh! now that *Satan*
 "doth accuse me, my Conscience witness against me, and thy
 "Law condemn me; who, oh who shall plead for me? —
 "Oh! wilt not thou blessed Jesus, my Surety, my Saviour?
 "wilt not thou undertake my Cause, who art mine Advocate?
 "Wilt not thou procure my Pardon, who art my Mediator?
 "Wilt not thou make mine Attonement, who art the High
 "Priest of my salvation? — O blessed Jesus, be now my
 "Jesus; and seeing thou art able to save unto the utmost all
 "that come unto God by thee, oh save me lost creature, undone
 "soul; without thy merit and thy mediation, lost and undone
 "eternally: Oh save me unto the utmost of what my Consci-
 "ence can accuse, or Satans malice aggravate.

"And now, *O holy Lord God!* whilst thou beholdest thy wounded
 "Son, pity, oh pity me wretched sinner: See him accused by men,
 "to free me from the accusations of Satan; see him unjustly con-
 "demn'd, to free me from the just sentence of condemnation; see
 "him suffering death, to free me from the judgment of eternal death.
 "Oh see, Lord, his pierced side, as the Fountain opened, and his
 "streams of blood flowing forth unto his Church, to wash in from
 "sin and from uncleanness: Oh, here bathe my polluted soul, wash
 "and wash me thoroughly, that not the least filth of mine own corrupti-
 "ons, or Satans suggestions, may now cleave unto me, or her, after
 "appear

(i.) The sentence of death in the curse of the Law upon sin.

"appear in Judgment against me. — Behold, in *Jesus Christ* my
 "Surety, my debt is paid, thy justice satisfied: Oh blot out then the
 "hand-writing of Ordinances that is against me, discharge Satan, and
 "in the presence of thine holy Angels pass sentence of Absolution
 "upon me, in the free and full pardon of all my sins.

"And oh! of a dreadful Judge, be thou now, Lord, a gracious
 "and reconciled Father; behold me justified through the blood of
 "thy Son, and the righteousness of my Jesus; and as thou makest
 "me partaker of the merit of Christ's passion to my justification, so
 "make me partaker also of the power of his resurrection, even to ob-
 "tain victory and to triumph over sin and Satan; and all those powers
 "of darkness which shall rise up to rob me of the riches of thy grace,
 "and to deprive me of my right and title to the inheritance of thy
 "saints in light.

"Now, holy Lord and gracious God! as Satan hath accused
 "me, so let me cite him before thy sacred Tribunal. And here
 "prostrate at the footstool of thy Majesty, looking up unto thee
 "in the mediation of Jesus Christ, who is at thy right hand, and
 "ever lives to make intercession for me; even thus, Lord, I here
 "declare in thy presence, and in the presence of thy holy Angels,
 "that I utterly renounce all communion with Satan in his sinful
 "suggestions; and therefore do humbly implore thy gracious
 "goodness, that whensoever Satan shall renew his suggestions, they
 "may be return'd upon himself in his malice, not fasten upon my
 "soul, or be laid to my charge in their guilt. — And whatsoever
 "shall be Satans rage, do thou Lord Jesus rebuke him, and keep
 "me by thine almighty power through faith to salvation, making
 "thy strength to appear in my weakness, thy grace and mercy in
 "mine unworthiness. — And as thou art pleas'd, O Lord God,
 "to quench all the fiery darts of Satan, so stir up thy graces in me,
 "and enflame my soul with an enlarged fervor of holy devotion.
 "So sanctifie me throughout with thy Spirit, that my desires may
 "be gracious, my thoughts heavenly, my life religious, my ser-
 "vices sincere, and all my duties of thy Worship acceptable in
 "thy sight. — And now, having renounced all communion with
 "Satan in his suggestions, I here make mine humble resignation
 "in thy presence, that so I may be safe under the shadow of thy
 "wing, and preserved unblameable unto the day of the Lord
 "Jesus.

"O Lord God! Into thy hands I commit my body, soul and
 "spirit; my thoughts, words, and works; all that I am, all that I
 "have, desiring wholly to be thine. O my God, gracious and merciful,
 "accept me in thy Beloved, even Jesus Christ, in whom alone thou
 "art well pleas'd; and for his sake let me not go from before thee
 "without a blessing; a blessing of pardon and of peace; a blessing
 "of thy Spirit and of thy grace, a blessing of thy favor and of thy love
 in

" in the Lord Jesus. Thus, Lord, say of me, Thou hast blessed me,
" and that I shall be blessed for ever: Amen, Amen.

Here rising up, and making thine humble adoration before the
Throne of Glory, say,

" Halleluiah! Salvation be unto our God and to
" the Lamb for ever, Amen. Halleluiah!

A 4. After all this, if thy soul thoughts shall yet continue or renew
their assaults; (as it may be they will for a time) *let them pass like*
lightening, and so though they suddenly startle, yet let them not
long discontent thy soul; for this slighting is the best resisting; and
thou shalt sooner be quit of them by a *pious neglect*, then by an *eager*
opposition. Like *angry Bees*, such are foul and blasphemous thoughts;
they are better avoided in passing by, then in beating off. --- This *Dir-*
ection is well attested by the experience of a Minister of Christ (with
whom I have had intimate acquaintance) who being *devoutly employed*
B in the ministration of the *holy Eucharist*, Satan, to disturb his devotion,
and thereby disquiet his soul, assaults him with the sudden suggestion
of foul thoughts: He, startled with their appearance in so *sacred an*
action, began a contest of holy indignation; which contest heighten-
ed their rage, and the more entangled his soul. In this *secret trouble*,
he observes how busie the Flies were (in that hot season) about the
Cup which he was administering; and that he in prudence as well as
pity was regardless of their buzzing, and kept himself intent upon
C the *holy service*. This became presently his instruction, from thence
raising this sudden Meditation. — Sure, Satan envies the *sweet*
comforts of my soul in communion with my Jesus, and therefore
sends these busie Thoughts to suck up their sweetness; which if I
strive to beat off, they do but the more disturb my soul: I will
therefore do with *Satans suggestions*, as with the *Flies*, pass them
by in a silent contempt, not think to drive them away by a forcible
opposition. And he thus resolv'd, they soon vanish'd; keeping
D his heart fixt upon his God, and his eye intent upon the present
Solemnity.

5. And lastly (*O thou afflicted soul!*) *do with thy God*, when assaulted
with frightful thoughts, *as children do with their parents*, when they
behold any frightful thing, even *cling closer, and hold faster to him*.
And doubt not, when Satan sees that what he intends to drive thee
from thy God, draws thee neerer to him, he will soon cease the vio-
lence of his temptations: And when the Devil hath left thee, *Angels*
E will come and minister unto thee; especially the *Angel of the*
Covenant, Christ Jesus, he shall revive and glad thy soul with the
quickening graces and chearing comforts of his Spirit.

Isa. 30. 15.
Ps. 118. 12.

Mt. 4. 11.
Lk. 53. 9.
Mal 3. 1.

CHAP. III.

The Souls Conflict from some late Relapses into Sin.

Heb. 2. 17, 18.
Heb. 4. 15, 16.

Mat. 4. 4, 7, 10.
Eph. 6. 17.
Jam. 4. 7.

Job 13. 24.
Job 14. 17,
Pl. 43. 2.

Luk. 5. 31.
1 Joh. 1. 7.

Heb. 7. 22.
Joh. 1. 16.
Luk. 24. 47.
Joh. 3. 16, 34.

A S Physicians make a *sovereign Antidote* of the Vipers Aesh, to destroy its poison; so doth Christ a *saving Medicine* of Satans temptations to defeat his malice: *Christ being tempted* even to sanctifie our temptations, and to be himself at once our refuge, and our pattern; that as we are guarded by his power, so we may be instructed by his example. And what is the instruction, but that of *spiritual wisdom* and *holy resolution*, in opposing the Word of God to the wiles of Satan, and so *resisting till he flee from us*? And when Satan is beat back in his temptations, oh! how do the *comforts of Christs Spirit* return upon our souls, to quicken, strengthen, and establish them?

Whensoever then we hear the *mournful complaints* of languishing souls upon Relapses into sin, that God accounts them his enemies, *seals up their transgressions*, and *casts them off*: They are the passionate Expressions of a distrustful impatience; Satan by his suggestions so aggravating their guilt, and beightening their provocation, that thereby the soul becomes wholly fixt upon the disease, eying neither the *Physician* nor his remedy, neither *Christ* nor his blood: Yea, the soul becomes so overburdened with its debt, that it views neither the *Surety*, nor his sufficiency; neither *Jesus*, nor his fulness; both which are presented to the *Penitent* in the Promises. In this distress of soul, hear the *Words of Complaint*; yea, hear the deep and mournful lamentations of the relapsed Saint, plung'd in the sink of sin, and sunk in the mire of uncleanness.

The Words of Complaint.

"Oh, woe is me! how is the *Crown* fallen from my head!
"How is all my joy and comfort fled from my soul! How are
"my sins and my sorrows together increased! Oh my backslidings
"from my God! Oh my sinful departings from my Saviour!
"Wretched man! how have I forsaken my first love, cast off my
"former zeal, and by my sinful *Apostacie* quenched, yea griev'd
"the Spirit of my God? So that, whereas before I did delight
"in his service, I now shame and fear to come into his presence:
whereas

“whereas before, his Spirit did enlarge my heart with comforts,
 “now my sin doth fill my soul with horrors. *Oh, what shall I do!*
 “I have abused the mercy of my God, despised his love, profan’d
 “his holiness, and offended his Majesty: And what hope of pardon
 “from an abused mercy? What hope of favor from a despised love?
 “What hope of Communion with a profan’d Holiness? What hope
 “of acceptance with an offended Majesty? These the *Words of Com-*
 A *plaint.* And now to set open a *safe Harbor* for the humble and
 “penitent; not to set up a *vain shelter* for the profane and pre-
 “sumptuous: Observe

The Grounds of Comfort.

1. *The immutability of Gods love.* The grace and love of God
 as the *Agent*, is not founded upon any motives or reasons in man
 as the *Object*; as if merit or worth in man did either beget or con-
 B tinue favor or love in God. No, He justifies us *when ungodly*; He
 reconciles us *when enemies*; He quickens us *when dead*: And there-
 fore needs must it be, that we are freely justified, and so eternally saved
 by his grace, *through the redemption that is in Jesus Christ*. Now,
 if when enemies by wicked works, we were *reconciled by the death*
 of Christ; if when dead in trespasses and sins, we were quickened by
 the *Spirit of Grace*; how much more being reconciled, being quick-
 C ened, shall our persons be accepted, our sins pardon’d, and our falls
 repair’d? So that, as by the operation of his Spirit we are regene-
 rated, so by the power of the same Spirit we shall be restored. The
 love wherewith God loveth us in Christ, it is an *everlasting love*,
 a love that will not end in hatred; This is that God himself tells us by
 the Prophet, *I am the Lord, I change not; therefore ye sons of Jacob*
are not consumed.

2. *The stability of Gods Covenant.* God tells us, he will make an
 D *everlasting Covenant* with his people: And how is it everlasting?
 Why, says God, *I will not turn from them to do them good.* This
 Covenant of Grace declared by the Prophets, and confirm’d by
 Christ, was long before made to *Abraham*. The sum of which
 Covenant the Apostle gives us, *Heb. 6.* where he tells us, that when
 God made promise to *Abraham*, because he could swear by no greater,
 he swore by himself, saying, *Surely, blessing I will bless thee, and*
multiplying I will multiply thee. Surely; the Greek is *ἡμῶν*, which
 E *Erasmus* and the Vulgar render *nisi*, unless; *Unless blessing I shall*
bless thee, and multiplying I shall multiply thee. And so indeed it
 is right the usual manner and form of an execratory Oath among
 the Hebrews; the sense which is depending upon this expression,
 being implied by the Figure *Aposiopesis*: So that *ἡμῶν εὐλογῶν*
εὐλογήσω σε, Nisi benedicens benedixero tibi; as if the Lord had said,
 Unless blessing I shall bless thee, and multiplying I shall multiply thee,
 let

Rom. 4. 5.
 Rom. 5. 10.
 Eph. 2. 6.
 Rom. 3. 24.

Jer. 31. 3.

Mal. 3. 6.

Jer. 32. 40.

Gen. 22. 16.

Heb. 6. 13, 14.

let me not be accounted God; that is, let me not be accounted faithful and true. And thus, *because God could swear by no greater, He swore by himself.*

Now, this being the form of Gods Covenant by way of an oath, what is the substance and matter of it? Why, this; *Blessing I will bless thee, and multiplying I will multiply thee.* Which gemination of words, is to signifie a cumulation of Gods blessings: And thus our former Translation may be a good Gloss, which reads these words thus; *I will abundantly bless thee, and multiply thee marvelously.* Which promise was made good to Isaac and the Jews in temporal blessings and an earthly inheritance, the Types and Figures of Christ and the faithful, to whom this promise is made good in spiritual graces and an heavenly kingdom. And therefore this Covenant made unto Abraham, is call'd *an everlasting Covenant*; which it could not be, if not extended to the times of the Gospel in respect of those spiritual graces and heavenly blessings bestowed upon Christ, and by him upon his body the Church. Now it is said, that *God willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirm'd it by an oath.* And wherefore this? Was it to make his obligation more firm? No, but to make our consolation the more sure, it was, *that by two immutable things, in which it was impossible for God to lye, we might have strong consolation.* By two immutable things, his promise and his oath, in which it was impossible for God to lye; to lye, that is, to revoke or recall his word, whereby man might be disappointed of his hope.

Now we must know, *Gods covenant* is not made the more firm or sure by oath then by promise; for, Gods truth, as his nature, is *without any variableness or shadow of change*; and it is not any thing that can possibly add to its immutability: As to infinity in respect of extension, so unto immutability in respect of firmness, there can be no accession of parts, or addition of degrees. Wherefore, as *mans oath* adds not to the truth of his word, so nor Gods oath to the *certainty of his promise*; and therefore meerly to shew unto the heirs of promise the immutability of his counsel, he confirm'd it by an oath. Which was, for the greater testimony of his grace, in the stronger assurance of our faith, being fixt upon the firm stability of his Covenant.

3. *The merit of Christs passion, and benefit of his intercession*; both which we are directed to by S. John. *My little children, these things I write unto you that ye sin not; and if any man sin, we have an Advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins.* He is the propitiation for our sins in the merit of his passion; and he is our Advocate with the Father, in the office of his intercession. In the *merit of Christs passion* it is, that he became our ransom, and so we saved by his death; and in the *benefit*

Pl. 105 10.

Heb. 6. 17.

v. 18.

Jam. 1. 17.

1 Joh. 1. 9.

1 Tim 2 6.

benefit of Christs intercession it is, that we are said to be saved by his life, for that he lives to make intercession for us. So that, as the end and purpose of *Christs passion* was our redemption; so the very end and purpose of *Christs intercession* is our salvation: And thus is Christ become our μέγας ἀρχιερεὺς, our *Great High-Priest*, whose proper and peculiar office it is to make atonement for his people; and therefore Christ can no more reject a penitent sinner, then he can deny himself an allsufficient saviour.

Rom. 5. 10.

Heb. 4. 14.
Heb. 2. 17.
Heb. 3. 1.

A Wherefore see *S. Pauls* confident challenge that he makes: *Who is he that condemneth? it is Christ that dyed, yea rather that is risen again, who is even at the right hand of God; who also maketh intercession for us.* Who is it that condemneth, since it is Christ that died for us, redeeming us with the price of his blood? Oh what filth will not this *Fountain* cleanse? what wound will not this *Balm* cure? what guilt will not this merit expiate? But further yet; who

Rom. 8. 34.

B is he that condemneth? since it is Christ; who not only died, μάλλον δὲ, but rather who is risen again; having by his almighty power led captivity captive, and triumphed over Satan, the Law, and Sin; even death, the grave, and hell; and is set down at *Gods right hand*, until he make all his enemies his footstool. Yet is not this all: Who is it that condemneth? since it is Christ who not only died, rose again, and is set down at the right hand of God; but who also makes intercession for us. This the Complement of all:

Eph. 4. 8.
Heb. 8. 1.
Pl. 110. 1.

C Consider we must (if we will rouse and raise our faith) consider we must the price of Christs blood in his passion, the power of his might in his resurrection, and the glory of his Regal dignity in his session at Gods right hand: yet above all, consider Christ being our Advocate with the Father, his intercession in his Priestly office; and then have we the Apostles εἰς τὸ παντελές, our Saviours saving us unto the uttermost, even in that he lives to make intercession for us. Hereby it is, that he is able to save us to the uttermost; whether it be in perpetuum (as the Vulgar) or in plenum (as Erasmus;) whether it be for perpetuity of time, or fulness of measure, Christ is able to save unto the uttermost all those that come unto God by him.

Heb. 7. 25.

D Let thy Conscience then (O dejected Penitent!) object the hainousness of thy sins, and raise them to the greatest height, by all aggravating circumstances; as being committed against the dictate of reason, and the light of knowledge; as being reiterated again and again after solemn resolutions, and the gracious enlightenings of the Spirit: here, thou being truly sensible of thy sin, mayst not despair of mercy, seeing Christ is not only able, but also willing to save those who come unto God by him, even unto the utmost of what their Consciences can accuse, or Satans malice aggravate.

Heb. 2. 17.

Rev. 12. 10.

The Rules of Direction.

1 Tim. 1. 15.

Pl. 78. 41.
Isa. 59. 1.

Jam. 1. 13.

Rom. 5. 20.

1. Raise thy faith; and this by a frequent meditation upon the promises of grace and life: By which meditation the soul shall the better suck out the sweetness, and digest the nourishment of Gods mercy and truth. And because Pattern prevails above Precept, take this Instance for thy imitation: Suppose thou fixest thine eye and thoughts upon that blessed truth and comfortable Text of S. Paul's; *This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners, of which I am chief.* Upon this let thy soul dwell a while by serious meditation, and in these or the like expostulating thoughts let thy faith gather strength and renew its vigor. How! *Jesus Christ came into the world to save sinners!* What, was this the very end and purpose of Christs coming in the flesh, and suffering on the Cross, that he might bring men, sinful men to salvation? O divine Cordial to an afflicted soul! O sweet comfort to a penitent Sinner! I am convinc'd the words are gracious, but how shall I be assured the saying is true? Why, it is the Word of God, and shall I then distrust its truth? Vain heart, be not so deceitful; it is a faithful saying, this, a saying as firm as God is holy, as true as Truth it self. But what right have I, I so vile a Wretch, to so divine a Truth? Why, my right lies in Gods mercy, which here extends to all: That *Jesus Christ came into the world to save sinners*, it is a saying worthy of all men to be received; Of all men, sure then in that all I am included, my particular is involv'd in this general; for *who shall limit the Holy one of Israel?* Ay, but will God have respect to so hainous a sinner? Have not my grievous sins made me unworthy of so gracious mercy? Yes, unworthy, but not incapable: It is the glory of Gods mercy to forgive sins; the greater then my sins, the greater his glory in their forgiveness. Though then I be the chief of sinners, I will rely upon my God in my Jesus for his chief of mercies, and so resolve to apply the truth and comfort of this Evangelical doctrine delivered by the Apostle, that *this is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners, of which I am chief.*

Thus in thy greatest dejections, endeavour to raise thy faith by meditation on the Promises; to the greatness of thy sins opposing the riches of Gods mercy; to the horror of thy guilt, the fulness of Christs merits, both unmeasurably infinite and gracious. And as the skill of a Physician is the more eminent in curing a dangerous sickness, so is the goodness of Gods mercy more glorious in pardoning, and the power of his grace more evident in healing hainous sins. *Bonitas invicta non vincitur, & infinita misericordia non finitur;* Gods invincible goodness is not by sin conquered, nor his boundless mercy by guilt limited: And therefore may he alone despair of pardon, who can be more wicked then God is gracious.

And

And as for the *merit of Christ*, it is a superabundant merit; Though the purity of all the *Heavenly Host* is not able to wipe off the stain, nor their death sufficient to expiate the guilt of the least transgression, yet is the least drop of the *blood of the Son of God* an expiatory sacrifice for the whole World; how much more then shall these his *streams of blood* be sufficient in their fulness of merit for the most

Joh. 1. 29.
1 Joh. 1. 7.
& 2. 2.

A body which is *opprobrium medicorum*, past the Physicians skill to cure; but no wound, no distemper of soul can pose or puzzle the mercy of God, or merits of Christ to heal. We cannot then dishonor Christ more, then to distrust his *grace and love*, to undervalue his *merits and blood*, especially he having given so great a testimony of his love *by his death*, and made so firm a Conveyance of the merits of his death in his promises; yea, and vouchsafed so sure a seal of those promises, and of that merit in his Sacraments. Be it so then (*O thou dejected*

Joh. 15. 13.
Rom 5. 8.

B and *afflicted soul!*) be it so, that thy troubled Conscience does rage as the sea with incessant accusations; be it so, that *sin and hell* besiege thee round with the bitter terrors of everlasting death, and that now the *waves and surges* of temptations swell and overflow thee; yet shalt thou *not faint, not sink, not perish*, whilst the Son of God supports thee through faith in his merits; a faith fixt upon the promises of *grace and life*; in which promises thou mayst behold thy sins, thy heinous sins, thy mountain-sins, swallowed up in the *Sea of his blood*; yea, thou mayst behold thy guilt, thy horrid guilt long since cancell'd on *Golgotha*, and expiated by the death of thy Redeemer.

1 Pet. 1. 5.

Col. 2. 14.

2. *Renew thy Repentance*; and this in a *deep contrition of heart, and sincere humiliation of soul*. There being no flying from God, but by flying to him; no flying from his wrath, but by flying to his mercy; for which we have the comfort and encouragement of a gracious *Advocate*, of a perfect *Mediator*, Christ Jesus blessed for ever. This of Contrition and Humiliation, is that God calls for from *revolting Judah*, and which he requires of all *backsliding children*; even that they *turn unto him with all their heart, with fasting, weeping, and mourning*: Sighs and tears, they are the Penitents best oratory; for so saith *David*, *The Lord hath heard the voice of my weeping*. Know then (*O thou afflicted soul!*) though thy relapses into sin may hide Gods countenance, yet upon repentance renewed, they shall not banish thee from his presence; though

1 Joh. 2. 1.
1 Tim. 2. 5.

Joel 2. 12.

Ps. 5. 8.

E they beget a strangeness for a time, yet shall they not beget a parting for ever: And so, however Satan aggravating thy sin, may cloud the Joy, yet shall he not take away the God of thy salvation. Now, to further thy raising thy faith, and renewing thy repentance, look upon the practice and pattern of *Gods Saints*; the grace and mercy which God hath vouchsafed to them in Christ, not being only for their own salvation, but also for others instruction.

For this cause (saith the Apostle) I obtained mercy, that in me first Jesus Christ might shew forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting. For a pattern, *ως ὑποτύπωσις*, as a compleat Image, in whom men might view as most lively drawn forth, the exceeding abundant grace of Christ, in receiving to mercy so cruel a Persecutor of his Church, and so horrid a Blasphemer of his Truth; that so, *humble Penitents* being more invited with the riches of Christs mercy and merits, then discourag'd with the hainousness of their own pollution and guilt, might believe on Christ, the Saviour of the World, unto everlasting life.

Pf. 27 13, 14.
Pf. 34. 11.

Luk. 22 32.

Indeed, we soonest convince by arguments drawn from our own experience. Thus we make it an ordinary *Medium and Method* of perswasion to one in sickness, saying, Make use of such a *Physitian*; for when I was taken with the like desperate disease, he administred to me safe Physick, and by Gods blessing hath wrought upon me an unexpected cure. Thus, *S. Paul* converted, *David* repenting, *Peter* restored, and others of Gods holy, and now blessed *Ones*; they seem to comfort and raise the dejected Sinner and relapsed Saint with arguments drawn from their own experience: Why (*vain man*) dost thou delay to seek cure for thy wounds, healing for thy sickness? Take a *Physitian* upon our recommendation, of whose grace and goodness, of whose ability and skill, we our selves have had so long and so large an experience; and let not the distemper of thy disease make thee despair of cure; our *filthiness* hath been as great as thine, yet the *blood of Christ* hath cleansed us; our *wounds* as deep as thine, yet his *balm* hath cured us; our *souls* as fainting as thine, yet his *grace* hath revived us: Do thou then exercise *faith and repentance* according to our example, and thou shalt partake of *grace and salvation* according to our experience.

1 Cor. 10. 16.

Joh. 1. 16.

3. *Observe the most sovereign and sacred Restorative left us by Christ, a worthy partaking the blessed Eucharist.* What can be a more divine Cordial to the fainting soul? what more sovereign remedy to a wounded Conscience, then the *Covenant of Grace* firmly seal'd, the merits of Christs death really exhibited, and the earnest of the heavenly inheritance visibly convey'd? The whole sum of that *Tremendum Mysterium*, that dreadful mystrie (as the Antients call it) the blessed Eucharist, it is this, the *Communion of the body and blood of Christ*; in which Communion our Lord Jesus Christ powres forth himself in the abundance of his mercy, and riches of his merits; He communicates himself (as the *Treasury* of all Goodness, the *Fullness* of all Graces, the *Fountain* of all Blessedness. Wherefore then (*O thou afflicted soul*) having raised thy faith, and renewed thy repentance, attend the sacred solemnity of the blessed Eucharist; thereby to have thy pardon seal'd, thy weakness strengthened, thy Corruptions subdued, thy Peace of Conscience restored, thy Joy

Joy of the Spirit enlarged, and thine assurance of Gods love confirmed.

The Objections answered.

A Here several Objections are made by the distrustful and doubting souls. 1. Obj. *Against the immutability of Gods love, and stability of his Covenant*: That sure, God is not bound to perform the Promise, when man neglects to fulfill the Condition; and therefore though God do not forsake us, yet we leaving him, he may justly cast us off and reject us. *Ans.* True: yet know concerning the faithful whom God hath received into his *Covenant of grace*, as he hath obliged himself never to depart from them, so likewise to *communicate that grace* whereby he is ready to support and sustain them, that they shall not totally and finally fall away from him: And hereby it is, that their backslidings, though many, yet are not perpetual; but that *fear* God puts into their hearts, doth *restore* them; and that *love* he bears unto their *persons*, doth accept them. Wherefore as the house and ground stands firm, though to distempered brains they seem to totter; so the *grace and covenant* of God stands unmoveable, though to distrustful hearts they seem to waver. *Lippientibus singularis lucerna numerosa est* (says *Tertullian*;) A fit allusion here: As to a weak eye, the *candle* which is single seems to have a double light; so to a weak faith, the *Covenant* of God which bears a single truth, seems to carry a double sense. So that, notwithstanding all the *doubtful Quare's* of a troubled heart and distrustful mind, this remains as the *surest and safest comfort* of Gods children, that He who is their Father, is unchangeable in his love, and constant in his promise.

Obj. 1.

Ans.

Jer. 32. 40.
Heb. 8. 10. 12.

B
C
D
E 2. Obj. *Against the merit of Christs passion, and the benefit of his intercession*. Some languishing and dejected soul may be so far from making the former testimonies of Gods love to be an encouragement for his rising, that the thoughts thereof the more deject and cast him down; and the merits of *Christs passion*, with the vertue of his *intercession*, are so far from administering him comfort, that through despair they increase his sorrow, and horror of soul. Objecting that of the Apostle, when he says, *If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sin*; and if so, what will avail us Christs passion and intercession? *Ans.* To explain the true meaning of this Scripture, is to repel the force of this objection. Wherefore know, that if we examine the circumstances of this Text, it will plainly appear, that by sin here the Apostle doth mean *the sin of Apostacie*, forsaking Christ, and falling away to Judaism; a sin frequently committed in those times, and sharply reprov'd in this Epistle. And that this is meant of the sin of Apostacie, the very Greek word does hint it somewhat to us; which

Obj. 2.

Heb. 10. 26.

Ans.

which is ἀποστασία, a word which denotes a defection and falling away; and that being (as the Apostle expresseth it) *after the receiving the truth*, it can be rightly interpreted of none other sin but that of *Apostacie*. And indeed, the *Apostle* here speaks after the manner of the *Hebrews*, with whom *Apostacie* was called sin, ἀποστασία. As a falling away to Idolatry then with the *Hebrews*, so falling away to Judaism, with the *Apostle*, is peculiarly called sin, as indeed *the sin* most hateful and abominable. And to them that thus sin by *Apostacie*, *there remains no more sacrifice* for their atonement; for that *they have counted the blood of the Covenant an unholy thing, and have done despite to the Spirit of grace*. Yet more plain: They who denied their Christian profession, and fell off to Judaism, could have no more *sacrifice for sin*; because *Christ* being denied, none other *Messias* was to be expected; and as for the Sacrifices of the Law, they were now no more available to take away sin, they being ended and fulfilled in *Christ*. So then, *there is no more sacrifice for sin* to wilful Apostates, but there is still a sacrifice for sin to humble Penitents: The merit of *Christ's* passion shall nothing avail him that renounces his Christianity; but it shall much avail, yea effectually save him who bewails his iniquity.

Obj. 3.
Heb. 6. 4, &c.

3. Obj. *Against the renewing of Repentance*. And this Objection is raised from that of the *Apostle*, where he saith, that *it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good Word of God, and the powers of the World to come, if they fall away, to renew them again unto repentance*. From hence the relapsed Saint, in his deep distress of Conscience, frames this objection: Seeing I have been once enlightened, and have tasted the heavenly gift, and have been partaker of the Holy Ghost, and have tasted the good Word of God, and the powers of the World to come; and now *having fallen away from my God* by my multiplied iniquities, it is impossible that I should be renewed again unto repentance.

Ans.

Ans. This place (as that other before mentioned) is not to be understood of falling, but of falling away; not of the Children of God falling through sins of *humane infirmity*, but of the Professors of *Christ* falling away through the sin of *wilful Apostacie*. Of which sin many in the primitive times became guilty, either through fear, or through covetousness; renouncing the faith of *Christ*, and returning again to Judaism or Heathenish idolatry; and of such it is that the *Apostle* here speaks, when he tells us, that *they crucified to themselves the Son of God afresh, and put him to an open shame*. For, they that fell away to Judaism, did as much dishonor, injure, and abuse *Christ*, as if with the Jews they had actually spit upon him, buffeted him, and crucified him: And for such, *to renew them again to repentance, it is impossible*; Impossible, non physice, sed moraliter, (as the School speaks) Impossible, according to the ordinary course of

v. 6.

of the Church, according to the common and usual way of salvation: otherwise, our Saviour tells us in the like case, *With men this is impossible, but with God all things are possible.* True it is, Novatus and his followers, from this *Heb. 6. 4.* and that *Heb. 10. 26.* did deny repentance, and admission into the Church, not only to those who fell away from the faith, but also who fell into any scandalous sin; but for this were they justly condemned by the Church of God for *Herese*. So that this place of the Apostle is to be interpreted as meant of such professors of Christ, who fall away from the faith by wilful *Apostacie*, as did *Judas* and *Julian*; Not of such servants of God who fall into sin through some prevailing temptation, as did *David* and *Peter*.

Mat. 19. 26.

4. Obj. *Against a partaking of the blessed Sacrament of the Eucharist.* Alas, how shall I so unworthy a person be a worthy partaker of that holy Sacrament? And to receive unworthily, is to increase the horror of my guilt, not regain the favor of my God. I believe indeed; but alas, it is but faintly: I repent, but it is but weakly: And what, shall I then so vile a sinner attend so dreadful a solemnity? *Ans.* O thou dejected, yet penitent soul! who art dismayed in thy self; having weakened the power of grace by thy relapses into sin; oh let not the weight of sin, or the weakness of grace, so thy repentance be faithful, and thy faith sincere, let not either deter or detain thee, discourage or withhold thee from this blessed Ordinance; but attend unto our Saviours call, and come at his gracious invitation. Hearken and hear; *Come unto me, all ye that are weary and heavy laden, and I will give you rest.* Even because weary, come and be refreshed; even because burdened, come and be eased; because weak, come and be strengthened; because poor, come and be enriched; because sick, come and be healed; because wounded, come and be cured; because sad, come and be comforted; because dull, come and be quickened; because relapsed, come and be restor'd: Come to this spiritual feast with thy wedding-garment, the pure robe of Christs righteousness put on by faith; and thus clothed with the sweet smelling raiment of our elder Brother, thou shalt obtain a multiplied blessing from our heavenly Father, even a blessing of righteousness & of peace, a blessing of mercy and of love, of grace and of strength, of comfort and of joy; the testimony of the Spirit setting on the seal of the Sacrament for the recovering and continuing, the renewing and confirming, the assurance of Gods love, in a communion with Christ in his fulness. It remains then (O thou afflicted soul!) that thou fix upon the immutability of Gods love, and the stability of his Covenant, together with the merit of Christs passion, and the benefit of his intercession; these the sure Grounds of Comfort. Again, do thou raise thy faith, renew thy repentance and apply thy self to a worthy partaking of the blessed Eucharist; these the faithful Rules of Direction. "All which the

Obj. 4.

1 Cor. 11. 27,
29.

Ans.

Mat. 11. 28.

Mar. 22. 12.
Gen. 27. 15.

Rom. 86.

"God

"God of mercy and compassion bless unto thy soul, and make effectual to thy salvation through Jesus Christ our Lord, *Amen.*

CHAP. IV.

The Souls Conflict from the daily Assaults of Sin.

Rom. 7. 21, 22, 24.

Pf. 51. 2. 7. 10.

1 Cor. 9. 27.

Pf. 18. 23.

2 Cor. 6. 14. 15.

Pl. 51. 11, 12.

W Hich Conflict that it is truly *spiritual* and sincere, will appear by these *signs*. 1. The sanctified person acts against the *power*, whilst he groans under the weight of his sin; He hates its *pollution*, as well as dreads its guilt; He abhors its *filth*, as well as fears its punishment. 2. The Saint of God in his *spiritual conflict*, he is both earnest to discover his corruptions, and zealous to subdue them: whereas the *Natural man* seeks out his corruptions, as the Coward does his enemy, unwilling to find him, and afraid to fight him. 3. Whereas the *Natural man*, like a *Newer in a State*, is offended with the tumult and uproar that disquiets him; the *Spiritual man*, like a *loyal Subject*, is incensed against the *Rebel-Lusts* that raise this tumult, and cause this disquiet. 4. His *heart* does as suddenly startle at the motions of sin, as the *Lamb* does at the presence of the *Wolf*, and this from that great contrariety and secret antipathy which is betwixt sin and grace, the flesh and spirit; an antipathy as great as that betwixt *light* and *darkness*, *Christ* and *Belial*, *heaven* and *hell*. Lastly, above all the evils sin brings upon the soul, this, that it deprives of *communion with God*, is the most afflicting. In which affliction, these are the words of Complaint.

The Words of Complaint.

"Oh! how, how can mine heart be right with God, which so often revolts from him? How can mine heart be sound, which is continually sore? When with *sighs and groans* in humiliation, I have confess'd and bewail'd my sin, presently upon *temptation* I commit and repeat it. Thus my wounds daily bleed afresh, and thereby my spirit faints, and my hope fails: I shall *one day perish by the hand of sin*, as *David* complain'd he should do by the hand of *Saul*; for that daily my strength decays, my grace diminisheth, my comforts fade, mine Evidences for Heaven are blotted, my seals defac'd; my life is become my trouble, and death it is my terror; I fear to die, and yet have no joy to live: *Wretched man* that I am, who shall deliver me from this body of sin and of death!

The

The Grounds of Comfort.

A 1. *The holy dispensation of the all-wise God*, according to which it is, that neither the merit of Christs blood, nor the sanctification of Christs Spirit, doth yet so far prevail, as to root out the being of corruption, though it wipe off the guilt and weaken the power of sin: *Damnatum est peccatum, sed non extinctum*; Christ hath condemn'd sin in the flesh, condemn'd, but not extinguished. καλέσθαι, *he hath condemn'd*: The word is metaphorical; for that, Condemnation implies a deprivation of all preceding priviledges and power. Thus our Lord Jesus Christ he hath dealt with sin; he hath so disannull'd it in the faithful, that it hath no more place to appear in judgment, no more guilt to bind over unto death; *there being no condemnation to them that are in Christ Jesus.*

Rom 8 3.
Cajet. in loc.

Col. 2. 14.

Rom. 8. 1.

B 2. *Our nature is pure and perfect in Christ*, in which he hath satisfied the justice of our God, as being the *Lamb of God that takes away the sin of the world*; even the sin of nature as well as of our lives, our original as well as our actual sin. And seeing it hath pleased the Father that in him should all fulness dwell, He will communicate to us of his fulness, till he hath wholly destroyed the *Serpents seed*, till he hath made us *pure even as he is pure*, not only subduing the dominion and reign of sin by grace, but also destroying the life and being of sin by glory.

Joh. 1. 29.

Col. 1. 19.

Joh. 1. 16.

1 Joh. 3. 3.

1 Pet. 1. 16.

C 3. *No man is sensible of sickness, but who hath life*; and therefore sense of sin is a sure symptome of the life of grace. So that (O thou afflicted soul!) in thy conflict with sin, thy very grief is a ground of comfort; this being a sure testimony of *true Sanctification*, that thou canst not endure the close workings of thy secret corruption, but art still solicitous to cast out the enemy, to establish the peace, to vomit up the poison, to preserve the health of thy soul.

Gal. 5. 16, 17
18.

D 4. *It is a free and willing subjection to the commands of sin, which declares the soul to be under the power and dominion of sin*; but by our opposing and resisting, our lamenting and bewailing our sin, we manifest plainly, sin does rebell, but does not reign; prevails as a Tyrant, but rules not as a King. And where Grace hath the *Throne of the heart*; and sways the Scepter, there Christ rules by his Spirit, and will in the end make us to overcome by his power. The battel is the Lords, and the victory shall be ours, notwithstanding all oppositions of sin and Satan, of the flesh and the world, of earth and of hell, *we shall be kept by the power of God through faith to salvation*. For what, hath our Lord Jesus Christ begun, and shall he not perfect the work of grace? Hath he made the purchase, and shall he not make us to possess the inheritance of glory?

Rom. 5. 12, 14.

1 Pet. 1. 5.

Phil. 1. 6.

F

Lastly,

Deut. 22. 27.

Lastly, Seeing thou cleavest unto the Lord with purpose of heart, though thou serve him not in perfection of holiness; *these infirmities and failings which are thy burden, they shall not be thy bane.* If the *ravish'd Virgin* cry out, she is in the censure of the Law guiltless; by her cry having prov'd her rape. And thus, a sure testimony it is, Sin hath committed a rape upon our souls and ravish'd our hearts, when we cry out in our trouble unto the Lord: "And sure, God
"who commanded indulgence unto the ravish'd Virgin, will vouch-
"safe pardon to the ravish'd Soul.

A

The Rules of Direction.

Phil. 4. 13.
Joh. 15. 5.

1. *Be constant in thy Conflict*, in the sense of thine own wants looking unto the *Lord Jesus Christ* in his fulness; and in the weakness of thine own strength, relying upon the almightiness of *Christ's power*. Be not dishearten'd by some losses, not discourag'd by some foils, not dismayed by some wounds; but by *fasting and prayer* renew thy strength, and then by *diligence and Zeal* renew the combat: Thus shalt thou gain by thy losses, get ground by thy falls, increase thy graces by thine infirmities.

B

Phil. 1. 9, 10.

Psal. 19. 13.
Eph. 4. 30.

2. *Preserve the judgment of thy mind clear, and the frame of thine heart tender*; that so the Understanding may discover to thee what is evil by its light, and the Heart restrain thee from it by its tenderness. Restrain, by some secret checks of Conscience upon the first risings of corruptions, that so they get not head by any rebellious wickedness, to *grieve Gods Spirit*, and to disquiet, yea, wound thine own. Let it be thy pious policie to fight thine Enemy when he is at the weakest: Thus, set upon Sin in its first motions, quell it in its first risings; for indeed, that which increaseth our guilt, and destroyeth our peace, is our willing entertainment of sinful motions, our ready cherishing corrupt desires.

C

Prov. 4. 23.

Jer. 17. 9.

Psal. 136. 32, 33.
Psal. 51. 14.
Matth. 26. 24.

3. *Keep up an holy jealousy over thine own heart*; for it is not in the power of Satan to hurt the soul but by its self, its own weapons must wound it, its own treacherous affections must betray and destroy it. And such is the *Hearts deceitfulness*, that those corruptions lurk in it, which we think have no affinity with our nature, but are most contrary to our frame and disposition: As who could have imagin'd *Moses's* his meekness could have become guilty of murmuring? or *David's* tenderness guilty of murder? or *Peter's* zeal of denying his Master? Wherefore in this holy jealousy over thy self, search diligently, and examine frequently the state of thy soul, the temper of thine heart; and know assuredly, this strict examination will weary the soul of sin, thereby subduing thy heart from allowing, approving, or delighting in it. And thus, however with the *Sheep* thou slip into the mire through weakness, yet thou shalt not with the *Swine* wallow in it with delight.

D

E

4. Be humbled in the sense of that body of sin, carnal concupiscence, the polluted fountain from whence issues all our filthy streams of sinful thoughts, words and actions. It may be, God suffers Satan to shake the vessel, that the dregs may appear; to pursue us with his temptations, that we may the better discover our corruptions, and so discern the true womb of all our misery, that which breeds and fosters all our disquiet. Whilst then we bewail the guilt and pollution of our *actual transgression*, with David, pass we from the branches to the root, let the stream lead us to the Spring, that of *Original corruption*, which defiles the whole man, and maintains an irreconcilable war with the *sanctifying grace* of Gods Spirit. Though we are ingrafted into Christ, yet will God have us mindful of our old stock, that we may the better glorifie him in the power of his grace which sanctifieth and saveth us. And indeed, unless we bewail sin in the *affection* as well as in the *action*, unless we be humbled for our corrupt dispositions as well as for our particular transgressions, our *Repentance* cannot be sound, nor our *Peace* settled. Our Repentance not sound, which must be a thorow-hatred of the whole body of sin; our Peace not settled, which must be not only from *mercy* pardoning, but also from *grace* subduing sin.

Lastly, Increase the importunity of thy prayers, as thou seest sin increase in the impurity of its pollutions. And to strengthen thy prayer, fix thy faith upon the promises; those of the Gospel of Christ, and Covenant of thy God; as, That he will blot out our transgressions, and remember them no more; That he will put his fear into our hearts, and that he will give his holy Spirit to them that ask it. Especially look up unto Christ as the fountain set open to Judah and Jerusalem, even to all penitent sinners, to wash in for sin and for uncleanness. And if thus (O thou afflicted soul!) if thus thou make good the combat by prayer and penitence, our Lord Jesus Christ the Captain of our salvation, will make good the Conquest through grace and mercy, by sending forth Judgment unto Victory, victory over Sin and Satan, and all the Powers of darkness. "Thus, Blessed Jesus, save the Soul which thou hast purchased; sustain by thy grace, whom thou hast redeemed by thy blood!

Amen. Amen.

Jam. 1. 14. 15.
Rom. 7. 23.

Pl. 51. 5.

Rom. 8. 7. 8.
Gal. 5. 17.

Rom. 8. 1. 14.

Jer. 31. 33. 34.
Heb. 8. 12.
Luk. 11. 13.
Zech. 13. 1.

Heb. 2. 10.
Mat. 12. 20.

CHAP. V.

*The Souls Conflict, from a Distrust of its Graces
sincerity in general, and of Faith and Repent-
ance in particular.*

THe most *gracious testimony of Gods love*, is from the immediate light of his countenance, which displays upon the soul such evident beams and refreshing rays of his Fatherly goodness, as do become the sure witness and sacred seal of the Spirit, *testifying to the inward man* the eternal favor of his God. This estate, it is gracious and blessed, but it is not constant and continued; yea, it is oftentimes, even to the *best of Saints*, very much discontinued; witness *David's Usque quo? How long, Lord, how long wilt thou hide thyself, for ever?* And again; *My soul is sore vexed, but thou O Lord how long!*

Pl. 89. 46.
Pl. 6. 3.

Now, in the night of Temptation, when we have lost the sight of the *Sun*, it is no small comfort that we have the light of the *Stars*: when we see not the immediate rays from the manifestation of Gods *divine presence*, a sweet comfort it is that we see him by reflexion in the light and vigor of his *spiritual graces*; which confirm to us this comfortable assurance, that he will yet rise again upon our souls. But oh! how many even of the *holiest Saints*, as *S. Paul* in his tempest, so they in their temptation, they see neither the *light of the sun* nor of the *stars*, neither the comfort of Gods presence, nor of his graces: And such a *state of darkness* as this, must needs bring fear, horror, and amazement to the soul. And in this distress, hear the afflicted Saint thus complain.

AR. 27. 20.

Pl. 88. 6. 15, 16.

The Words of Complaint.

"Oh! how do I feel the struglings, and alas, they are but the
"struglings, of good desires! *My soul* conceiveth and travelleth in
"pain with holy purposes; but alas! she wants strength to bring
"forth into actual performances. Whereas looking upon the *true*
"Saints and servants of God, I see faith hath life in them, and they
"live by it; but clouds of unbelief darken my soul, and the bonds of
"death take hold of me. I see them as *Temples of the Lord*, they re-
"ceiving daily Oracles from his mouth, and still offering him the
"continual sacrifice of a contrite heart: But alas! I pray, and he
"heareth not; I call and cry, but he answereth not; and no wonder,
"seeing my soul which should *Eagle-like* with faith and fervor mount
"aloft, through diffidence and deadness of heart creeps in the dust.
"Oh! my corruptions, they are increased, and my contritions dimi-
"nished;

A

B

C

D

E

“minished; my temptations they are stronger, and my graces they
 “are weaker: Ah! what said I? weaker; I would to God I could
 “say upon assurance, that I had any grace at all, *pure and sincere*;
 “For, woe is me! such is my darkness of mind, deadness of spirit,
 “and hardness of heart, that I cannot but with much horror of soul
 “and trouble of conscience, call in question the sincerity of *all grace*;
 “especially the sincerity of my *Faith* and of my *Repentance*; whe-
 A “ther such as may obtain remission of sins, and reconciliation with
 “my God through Jesus Christ.

(1.) *The Grounds of Comfort, as to the distrust of
 Graces sincerity in general.*

1. It is not more *the policie and design of Satan* to perswade the
 B *Hypocrite* that his life is gracious, his grace sincere, and his heart up-
 right, then it is to perswade the *true Saint* that his heart is corrupt,
 his grace counterfeit, and his life hypocritical: The *former* he does
 to harden in presumption, the *latter* to sink in despair. Know then
 for thy comfort, there is no such *deliquium animæ*, that there are not
 some *reliquia gratiæ*; there is no such faintness of soul, that there
 are not some remains of life. As a *Spring*, when stopt at one place,
 it breaks out at another; so *Grace*, if not discovering it self in some
 C *particular acts*, it shews it self in some other *proper operations*. Yea,
 God in wisdom suffers some one grace in its acts to be the more
 dampt and deadened, that some other may be the more quickened and
 enlarg'd: As how often is it, that God suffers our *faith* to be weaken-
 ed, that our *fear* may be awakened; He abates the fervor of *enlarg'd*
devotions, to quicken our zeal of *hungering desires*; and oft-times
 suffers the assaults of some *sensual lust*, to pull down or prevent the
 haughtiness of *spiritual pride*. So that our growth in grace is then
 D real, when it is not apparent; it is always true, though not always
 equal, there being no *æquipar* in the members of Christs body, but
 still an *effectual working* of his Spirit and grace in each part of the
 New man.

2. When God and Christ have the greatest measure, the highest
 degree of thy will, love and desire; though thine heart is not so en-
 larg'd, thy spirit not so chearful, thy duties not so pleasant, yet are
 thy graces *saving and sincere*: Saving and sincere, making God in
 E Christ thine end, on whom thou dost fix thine intentions, aims, and
 affections, for the attainment and enjoyment of him. And this is a
sure sign God is thine end, that thou art so disquieted in his seeming
 absence from thy soul: For, what we most highly prize, we are most
 careful to keep, most joyous to possess, most grieved to lose, and
 most troubled to want.

3. There is less danger, and more hope of a languishing, afflicted,
 and

Luk 18. 9. 11.
 Job 4. 6. & 8. 6.
 & 15. 5

Pl. 55. 5. 6.
 Pl. 42. 1, 2, 3.
 2 Cor. 12. 7.
 Stimulus in
 carne.

Eph. 4. 16.
 Col. 2. 19.

Pl. 72. 25, 26.
 Pl. 28. 1.
 Pl. 143. 7.

Rev. 3. 17.
Jam. 4. 6.

Col. 2. 7.
Mat. 11. 29.
Mat. 5. 3.
Rom. 5. 1, 2.

Pf. 77. 10.

Isa. 57. 18, 19.

and mournful, then of a rais'd, ravish'd, and transported Soul: Humility and holy fear shall preserve the former, whilst pride and presumption destroys the latter. For whilst proud conceits, fanatick dreams, and false joys fill the sails, how many, how very many do run themselves upon the rocks, even the rocks of presumption and spiritual pride: whereas *God giveth grace unto the humble.*

4 When the soul by mortification struggles with the motions, by prayer contests with the suggestions, and by vows contends with the solicitations of sin; then the corruptions of heart do not so much argue a decay, as the oppositions of soul do prove an increase of grace; which increase, if it be not in that growth which is upward in the sprouting of the branches, yet is it in that which is downward in the spreading of the root; and by how much grace is the more firmly rooted in humility and poverty of spirit, by so much shall it the more abundantly flourish in peace, and joy in the Holy Ghost.

The Rules of Direction.

1. Go not about to judge of thy Spiritual estate in an unseasonable time, or by uncertain signs. (1.) Not in an unseasonable time, as is that of temptation, when the Mind is clouded, the Conscience afflicted, and the Spirit wounded; what were this but to take a *Prospect* in a Mist, or to view a Country in a Storm? (2.) Not by uncertain signs. Many signs beget much perplexities: Confident I am, the formality of multiplying marks and signs hath more puzzled then pacified, more entangled then resolved doubting and troubled Consciences: For among ten or twelve, or more *Signs of Grace*, which some give, (as if they would make up with number, what is wanting in weight;) the soul that questions but one of ten shall be more dejected and afflicted with that one, then rais'd and comforted with all the other nine. True it is, *Forma nos latent*, the essential forms are hid from us, is true in natural, much more in spiritual things; and therefore, in Divinity, our *Demonstrations* are still à *posteriori*, discovering the cause by the effect. Wherefore we must observe, that the *effects* we set up as *signs*, be such as are most proper and immediate to the *cause*; and then I am sure they cannot be many; and those that are, they will be full, *convincing* the Judgment, and *comforting* the tender Conscience. Thus we discover the fire by its heat, the sun by its light: whereas to discover the sun by its heat, or the fire by its light, may prove erroneous; though we know light is in the fire, and heat is in the sun, yet not so immediately, but that there may be light where there is no heat, and there may be heat where there is no light. Thus, to discover sanctifying and saving grace by this *sign*, of joy and delight in holy duties, is by an effect more remote from the cause, and the cause may really be without this effect: For, how many *gracious hearts* and *sanctified souls* (even such as we are now conversing

conversing with) do languish in trouble, and are oppress'd with grief? So that, if joy and delight in holy duties must be the evidence of their saving graces, there is no remedy but they must *lie down in sorrow*; and it is not any present ministration shall afford them comfort, till Gods mercy make good the sign, which mans imprudence hath prescribed. Know then, one *proper sign* rightly apprehended and truly applied, is a *Rule of trial* which concludes in it all that can be given: And amongst other signs of saving grace, Poverty of spirit, with an hungry and thirsting after righteousness, is as immediate and infallible as any can be nam'd.

Psal. 77. and
Psal. 98.

Wherefore, 2. *Lay hold on the Promise in its sweetness of divine truth, so suitable to the condition of thine afflicted estate.* Hear thy Saviours words, *Blessed are the poor in spirit, for theirs is the kingdom of heaven.* And again, *Blessed are they that mourn, for they shall be comforted.* Yea, *Blessed are they that hunger and thirst after righteousness, for they shall be filled.* Lay up these Promises in thine heart

Matth. 5 3.
ver. 4.
ver. 6.

as thy sure delight, prize them as thy treasure, feed on them as thy Manna, given of God to refresh thy soul in the Wilderness of this afflicting world: Build thou thy peace upon this pillar, suck the sweet comforts of the Spirit from these *breasts of consolation.* Apply these healing medicines to thy wounded Conscience by a discursive meditation; awaken thy heart, and incite thy will to close with God and with Christ in the mercy and truth of the promise, saying in *Dauids*

Isa. 66. 12.

self-expostulation; *Why art thou cast down, O my soul, and why art thou disquieted within me? Hope thou in God, for I shall yet praise him who is the health of my countenance, and my God.* Or, as the devout Psalmist again; *Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee.* Thus, as chafing the benumb'd limbs with hot oils, will recover their former warmth and life; so plying the sadden'd heart with quickening thoughts, will restore its former peace and comfort.

Psal. 42. 11.

And when thou feelest a secret *heat of divine grace*, keep the fire burning, ply it with zealous affections; those zealous affections rais'd in devout meditations, those devout meditations fixt upon the promises, those promises founded upon Christ as Mediator, and upon God in him, as Fountain of all grace and love.

Psal. 116 7.

3. *Keep an open passage betwixt God and thy soul; hold fast an humble converse and heavenly communion with him,* as in the publick Ministry of his *Word and Sacraments*, so in the private duties of thy *Closet devotions*: And if thy duties of devotion in prayer and praises be not perfunctory and formal, thou shalt find by sweet and gracious experience, that they are the *food and nourishment* of thy soul. And therefore as the body, when it wants its meals, so the soul, when it omits its prayers, shall feel an hungry and griping in it self; and a good argument it is, those devotions afford some solid sustenance, when the soul upon the want of them does feel a sensible empti-

Eph. 1. 3.

Psal. 35 8.
Psal. 53. 5.

ness.

Gen. 8. 11.

ness. Wherefore, whatsoever are thy affairs or engagements in the World, cherish thy *desires and longings* after God and Christ in thy soul; and when thou hast not the opportunity of retirement and privacie for thy devotions, retreat thy thoughts into the *secret* Closet of thy Heart, and let thy Mind (so swift of wing, as moves further in a moment then the Sun in a day,) let thy Mind send forth its *winged Messengers*, some heavenly Desires, which taking a sudden flight to the Throne of grace, shall like *Noahs Dove* return thee an Olive-branch of peace and comfort into thy bosom. Do thou by some *secret ejaculations*, as by some coals from the Altar, keep alive thy fervor of holy devotion, and zeal of ardent love unto thy God, and unto thy Jesus.

A

(2.) *The Grounds of Comfort, as to a distrust of the sincerity of Faith in particular.*

B

Mar. 14. 31.

1. *Thy not being assured thou dost believe, is from the pressing weight of temptation, not the total want of faith.* As it was with *S. Peter*, so is it with the faithful: whilst the waters are smooth, *Peter* walks with confidence; but when the winds begin to be boisterous, and the sea rough, he then sinks with fear, and in this his fear he cries out, *Lord save me!* upon which Christ stretcheth forth his hand & holds him up, saying, *Why didst thou doubt, O thou of little faith?* Thus is it with the Godly, whilst they have a Calm within, the cheerful light of Gods countenance shining forth upon their souls, then they go on willingly and freely in the ways of holiness, rejoycing in his love: But when *God hides his face*, then they are troubled; when a tempest of temptation ariseth in their souls, then they fear and doubt, sink and cry: And oh the tender mercies of their compassionating Jesus! *He is nigh unto them when they call upon him*; He rebukes Satan, stills the tempest, revives the soul, and returns in the sweet embraces of his love. This know then (O thou afflicted soul!) thou mayst have true faith in a firmness of adherence, even when thou hast it not in a cleerness of evidence; and so mayst truly believe, when through the violence of temptation thou canst not for the present evidence to thy self that thou hast faith.

C

Ps. 30. 7.

Ps. 145. 18.

D

Mar. 5. 68, 69.

Mar. 14. 50.

2. *However thy doubts and fears may dull and damp, yet shall they not dead and destroy thy faith.* It was a large testimony of the Apostles faith, when *S. Peter*, as the mouth of the rest, did so confidently answer our Saviour with a — *Lord, whither shall we go? thou hast the words of eternal life; and we believe, and are sure, that thou art that Christ, the Son of the living God.* Yet in the houre of trouble and of trial, see how fear damps their faith; in that, when Christ was apprehended, *they all forsook him and fled*: yet behold, their faith recovers its strength, and they who fled from the face of a small

E

Band

Band in the Garden, dare afterwards stand in the face of an *whole Council* in Jerusalem; yea, and preach *him Lord and Christ*, whom they denied their *Lord and Master*. And now, if the strong *Pillars* of the Church be shaken, what shall the weak *Reeds* do? If the glorious *Lights* of the World suffer an Eclipse, what shall the smoaking *Flax* do? Why, here's our comfort; our Lord and Saviour doth assure us, that *a bruised reed he will not break, and smoaking flax he will not quench*. Wherefore (O distressed soul!) though thou art as weak in faith as a reed, yea as a bruised reed, yet thou shalt not be broken; though there be no more fire of grace in thee, then that of smoaking flax, yet shalt thou not be quenched: Be thy measure of grace ne'r so small, the least good desire, holy purpose, or sincere endeavour, though hid under a multitude of infirmities, yet will Christ in his tenderness of love so cherish it with the breathings of his Spirit, till he *send forth judgment unto victory*; that is, till by a continued growth in grace, and renewed strength in the inward man, thou mortifie sin, and subdue thy corruptions, yea become *more then conqueror through him that loved thee*. How many then are like *Mary*, of whom we read, that whilst she wept and sought for Jesus, though he stood by her, and talked with her, yet is it said, *she knew not that it was Jesus*. Thus many poor souls and sincere believers, in a trial of temptation, they are weeping and mourning after Christ, yea *refuse to be comforted*, because they cannot find him lodging in their hearts by faith; whereas he is indeed neer them, and in them by his Spirit, and in their mournings speaks to them to be comforted; and yet they know not that it is Jesus, him *whom their soul seeketh*. But after some languishings of sorrow, and distractions of fear, Christ discovers himself to the soul, as he did unto *Mary*; and then, oh how is their joy redoubled in their faith reviv'd!

3. *There can be no true sense of the want of faith, without some measure of true faith*; as no man can be sensible of sickness, who hath not some life. Now, that is a true sense of the want of faith, which is like the sense we have of the want of meat, accompanied with an eager desire and hungering after it; which *hungering desire* cannot be in the soul from Satan or the flesh, but is most assuredly a work of the Spirit and grace. Wherefore, when that poor man in the Gospel, a weakling in faith, cries out, *Lord, I believe, help mine unbelief*: from a principle and seed of faith, opening and dilating it self for increase, he desires and cries out for more faith; so that he could not have said, *Lord help mine unbelief*, if he had not already believ'd. And further, because a *willing mind* in desires after godliness, is a real conversion unto God; therefore is it rightly said, that an Heart truly desirous to repent and believe, is indeed a repenting and believing heart. As a woman then that feels the stirrings of the child, though but weakly, yet hath good hope she is conceiv'd; so (O thou afflicted soul!) when thou feel'st the secret *pantings of faith*,

Act. 5. 27. 41.
A. 2. 35.

Mat. 5. 14.

Mat. 12. 20.

Rom. 8. 37.

Joh. 20. 14.

Mat. 3. 5.

Mat. 9. 24.

2 Cor. 8. 12.

in sincere desires after Christ, which are the breathings of the Spirit, have a good hope thou art regenerated; and as the mother waits for an assurance of her quickening in the child's stronger motions, so do thou wait for an assurance of thy regenerating in Faith's stronger enlargements. The strongest Believer, and the weakest of the Faithful have all obtain'd *like precious faith*; like precious in quality of nature, though not in degree of perfection. Wherefore in thy doubts and fears, let thy fears diminish thy doubts: For know, Satan doth not winnow, where there is no corn; he doth not perplex with doubtings, but where he knows there is some faith. And let this be thy comfort; *He who hath begun a good work in thee, will perfect the same unto the day of the Lord Jesus*. He who recovered the Apostles from their fall, shall restore thee from thy dejections, *healing thy broken heart, and binding up thy wounds*, dispelling thy cloud of temptations with the light of his countenance, yea sealing thee with his *holy Spirit of promise*, and giving thee the *sure earnest* of the heavenly inheritance, even peace of conscience, and joy in the Holy Ghost.

The Rules of Direction.

1. *Clear thy judgment from that too common error, which asserts Faith of assurance that our sins are pardoned, to be the only justifying and saving faith*. For, this error consented to in the judgment, hath this ill effect upon the soul, that thereby it still languisheth in fears, and is affrighted with terrors, labouring under the horror of this apprehension, that there is no remission of sins, because no faith in Christ; and no faith in Christ, because no assurance of being in him accepted of God to justification. To clear this error (O thou afflicted soul!) know, Faith hath a threefold act, of Assent, of Reliance, and of Assurance: of Assent, which is before Justification; of Reliance, which is in Justification; and of Assurance, which is after Justification. As thus; Thou readest in Scripture, God promiseth to all *remission of sins through faith in the blood of Christ*. Now, thou first assentest to this as a certain and sacred truth, acknowledging it the free promise and wise dispensation of the all-gracious and holy God. This thou mayst do, and yet not be justified: But when further to this assent of Faith thou dost add the act of Reliance, even a casting thy self, and resting thy soul upon the love and mercy of thy God for the remission of sins, according to the truth of his promise, by the blood of Jesus Christ; this *accompanied with repentance*, can never be without justification. But now after this, upon some gracious experiences it is, of Gods love in Christ in the sweet communions and comforts of his Spirit, that thou comest to find a third act of holy Faith, even this humble assurance, that God, according to his *word of promise*, hath graciously pardoned thy sin, and accepted thee in thy Jesus.

Observe

2 Pet. 1. 1.

Phil 4. 6.

Pl. 147. 3.

Eph. 1. 13, 14

Joh. 3. 16.
Rom. 3. 25.
Luk. 24. 47.

Jam. 2. 19.

Act. 5. 31.

Eph. 1. 13.
1 Thess. 1. 5.

Observe then, many millions of Gods Saints there may be, yea doubtless are justified through faith, who yet have not an assurance that their sins are pardon'd : I say, yet have not ; for that, an assurance of Gods love accepting them in Christ, is not the real essence, but rather the sweet effect, not the proper being, but rather the happy consequent of a justifying faith ; which is seldom vouchsafed of God even to his dearest children, but upon frequent experiences of spiritual communions. So that in times of temptation to deny our faith, because we feel not our assurance, is an error much like his, who in time of winter cuts down his tree, because he finds not its fruit ; whereas the root being firm, the tree is safe : So our reliance being fixt, our faith is sound ; and as a *firm root*, as a sound faith, it shall in due time bring forth its *sweet fruits* of righteousness, peace, joy, &c.

Rom. 5. 1.

Col. 1. 7.
Gal. 5. 22.

2. *Understand aright how to discern that thou hast faith* ; which is done by an experimental act of adherence unto Christ, when thou canst cordially say with S. Peter, that *there is none other name under heaven given among men, whereby they may be saved, but the name of the Lord Jesus* : And therefore relying upon him in his mercy and in his merits, in his passion and in his intercession, thou seeks and suest for life and salvation in and by him alone. Thus *Faith* is like the *Light*, which discovers not only other things, but it self too : wherefore as by the light thou dost discern the object, and by the eye withal discover the light ; so by faith thou dost apprehend Christ to be thy Saviour, and withal, by the understanding mayst apprehend that faith whereby thou art saved.

Act. 4. 12.

2 Cor. 13. 5.
1 Joh. 4. 12.

But here thou wilt object, That sure we cannot by any *reflect act* or *inward experience* certainly discern we have faith : For that, how many do we know daily deceived ? and what more common amongst men, then to think, yea, to be confident they have faith, when they have it not ? and amongst the most profanely wicked, who will not say, *I believe* ? To this I answer ; Shall we therefore conclude the Godly man is deceiv'd, because the Hypocrite is ? shall we say the faithful man cannot truly discern, because the carnal man does not ? The *sleeping man* indeed oftentimes dreams he is awake ; and what, shall we therefore have the *waking man* distrust himself and fear he is asleep ? who would not condemn this conceit of folly ?

Obj.

Answ.

Wherefore, as the *waking man* does discern he is awake ; so may the *Believer* discern he does believe ; and this by an experimental act of secret desire after Christ, and a sincere reliance upon him ; of which no man can be Judge, but his own Conscience. So that, as when we are awake (our senses being perfect) we discern we are awake, and do not dream ; so, when we believe, (our understanding being clear) we discern we do believe, and do not presume. But now, if any man awake shall strongly conceit he is in a dream, we may not conclude it is because he hath no sense, but because he hath an over-

mastering passion of Melancholy. And thus, if any Believer shall strongly perswade himself he doth not believe; we may not say, it is because he hath no faith, but because he hath an overpowering Temptation of Satan. As therefore in the former, we use Physical remedies to cure the passion; so in the latter, we must use Spiritual helps to overcome the temptation.

3. Endeavour to prove the sincerity, and strengthen the weakness of thy faith, by devoutly meditating upon the mysteries of Godliness, and humbly applying the promises of life.

Rom. 8. 33.

Pl. 85-10.

Joh. 6. 27.

1 Tim. 2. 5.

Luk. 4. 18.

1 Tim. 3. 16.

Rom. 8. 33, 34.
Magnificentif-
sima conclusio.
Bez. in loc.

Mat. 3. 11:

2 Cor. 1. 20.

(1.) Devoutly meditating upon the mysteries of Godliness; the large series of which mysteries linkt together in the long chain of mans redemption and salvation; oh how will it at once raise the mind with wonder, and fill the soul with comfort? and this, in beholding how in every link, in every mysterie, *Mercy and truth do meet together, righteousness and peace do kiss each other.* O thou afflicted soul! how will it strengthen thy faith, and thereby confirm thy peace, yea enlarge thy joy! To behold Christ *seal'd by the Father* to the office of Mediation, and *anointed by the Spirit* to the work of Redemption; which Redemption he hath perfected by his *Passion*, declared sufficient by his *Resurrection*, and applies as effectual unto his Church in his *Intercession*. So that S. Paul makes it his confident challenge to all in heaven, in earth, and hell; saying, *Who shall lay any thing to the charge of Gods elect? it is God that justifieth, who is he that condemneth? it is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us.* (2.) Humbly applying the Promises of life. In this exercise of faith (O distressed soul!) thou shalt experimentally find and feel how aptly the *Graces* of the Spirit are resembled by *fire*; for that, as fire by burning, so grace by exercising, it further enlarges and spreads it self. Thus *Charity* is increased by loving, *Patience* by bearing, *Mercy* by compassionating, and *Faith* it self by believing. The best exercise of Faith then is in application of the Promises; and the best application of the Promises is in the supplication of Prayer, when in a devout fervor we urge God with the truth of his Word, and cast our selves upon him in his free grace, for the performance of his Promise; which as it is made, so is it made good *in Christ Jesus* unto the faithful.

(3.) The Grounds of Comfort, as to a distrust of the sincerity of Repentance.

I. A man may be truly sanctified, and so through the power of grace in the work of the Spirit, a sincere Penitent, notwithstanding the reliques of sin to hinder his progress in holiness. This we have made good by the example of S. Paul; who, in an high accent of sorrow, and

and a full confession of guilt, complains of *a body of sin, a law in his members, and a being brought into captivity to that law of sin*; which sin, though it rules not as a King, it hath no willing and ready obedience, yet it sometimes bears sway as a Rebel, and prevails upon the soul; so that, with the Apostle, *the good which he would, that he does not, and the evil which he would not, that he does*. And this

Rom. 7. 23, 24.

v. 15, 19.

A which many do imagine, but as engaged in the spiritual warfare, as S. Augustine hath determined: For observe, *to will* saith the Apostle) *is present with me*; and what, is it not the Spirit of grace that thus sanctifies the will? Again, *I delight in the law of God after the inward man*; this the voice, and the practice too sure, of a man regenerate. Again, *With my mind I myself serve the law of God*: Here the Apostle is certainly either a Saint, or an Hypocrite. Wherefore then, from the example presented, it is evident, a man may be truly
B sanctified, and so through the power of grace a sincere Penitent, notwithstanding the reliques of sin, which hinder his progress in holiness.

S. Aug. lib. retr.

v. 18.

v. 22.

v. 25.

2. *The more stirring motions and prevailing power of corruptions, is not always from the greater impiety, but oftentimes from the fitter opportunity to sin*. Know then (O thou afflicted soul!) though opportunity doth not beget, yet it is worth thy enquiry, whether it doth not help to bring forth thy sins of infirmity. It may be thou art apt to be *more angry* and passionate then formerly; but is it because
C thou hast less meekness, or more provocation? It may be thou findest *unclean affections* more defiling then formerly; but is because thou hast less chastity, or more temptation? It may be thou feel'st more *grudgings of impatience and distrust* then formerly; but is it because thou hast less faith, or more affliction? No man knows what corruptions are in him, till he be tempted; and that, occasion and opportunity by an unhappy midwifery bring them forth. Besides, the difference of thy condition in the world, may have made a difference of estate in thy soul: Thou art now, it may be, at ease and rest; and if so, know, the Birds appear in a calm, which hid themselves in the tempest; *Active employments*, yea, and an *afflicted condition* in the world, silence and still many corruptions, which, when we are at ease, then they appear and shew themselves; not that lust hath then more more life, but more advantage; not more strength, but fitter opportunity.

Mat. 26. 35.

compar'd with

v. 56.

2 King. 8. 12, 13

D

Deut. 32. 15.

Jer. 48. 11.

E 3. *Thy sight of sin, is from more light of Grace; and thy sense of sin, from more life of the Spirit*. Oh how many lustings and sinful corruptions are there, which the soul (till exercised in the ways of holiness) takes no notice or knowledge of? So that, thy corruptions increased in their number (at which thou art so much dismaied) do not necessarily argue that thou hast formerly less iniquity, but rather that thou art now able to make a more clear and

Rom. 7. 7, 8, 9.

Eph. 4. 18.

1 Cor. 6. 11.

Rev. 3. 17, 18.

full

full discovery of thine iniquity; which discovery of sin is a good argument to prove the growth of grace. For as the dust and atomes in the air are not discern'd, till the *Suns beams* present them to the eye; so the lusts and corrupt affections of the heart, they are not seen, till the *Beams of divine light* do make their discovery to the soul.

The Rules of Direction.

1. *Apprehend aright, what is the proper sign of a sincere Repentance*; even the hatred and detestation of sin, accompanied with a striving and contending against sin; which contention is to be continued, weakening sin in its power, till we mortifie it in its motions. It is not then the not committing of sin, which is in it self the proper sign of a sincere repentance: For what were this, but to send us to the *Wilderness* or the *Cloyster* for the only Penitents? yea, and not find them there neither; seeing the sad experiences of the Godly do sufficiently witness, that *sins of infirmity*, and of *daily incurision*, (as *Tertullian* calls them) they do too too often surprise the best of Saints, and that in the best of duties. Yea, there is in most, if not in all, some particular sin of nature, which by special appropriation we may, with *David*, call *our iniquity*; and with *S. Paul*, *ἀνεπίστατον ἁμαρτίαν*, *the sin which doth so easily beset us*: Ay! not only *facile*, but also *undique*; it besets us not only easily, but also on every part, in every place, in every employment; yea, it doth not more easily, then closely beset us; with which sin some of the most eminent of Gods Saints have had a continued contest, even to the end of their lives. Here then (O thou afflicted soul!) know, this shall speak the sincerity of thy repentance, if from an hatred of sin, and a striving against sin, thou find'st it *weakened in its power*, though not quite *rooted out in its being*; thou retaining an irreconcilable enmity against sin, in judgment and will, in affection and resolution, in endeavour and humiliation, making good thy contest, till Christ send forth judgment unto victory, either by a spiritual mortification, or a temporal dissolution.

2. *Distrusting the sincerity of thy Repentance, apply thy self to those duties which do assuredly evidence our Repentance to be sincere*; even confession of sin, contrition of heart, accompanied with fasting and prayer, and confirm'd by an amendment of life. Which amendment of life cannot presently arrive at a perfection of holiness, but does, *affectu & conatu*, in desire and endeavour tend towards perfection. Here thou wilt say, Ay! *Contrition of heart*, that were a good testimony indeed to assure the sincerity of my repentance: Could I lie down in sorrow, and with floods of tears bewail my transgressions, I should be much satisfied in this gracious evidence

Peccata quotidiana incurisionis, Tert.
1 Joh. 1. 8.
Ps. 18. 23.
Heb. 12. 1.

Rom. 6. 12. 14.
& 7. 24. 25.

Mat. 7. 20.

Phil. 3. 2.
Ps. 84. 7.
2 Pet. 3. 8.
Obj.

of

- of being a sincere Penitent. But alas, I find my sin is increased, but not my sorrow; I would fain weep, but cannot: I have the Prophets with indeed, *Oh that my head were waters, and mine eyes a fountain of tears!* But oh mine hard heart! it will not relent, it will not melt in sorrows of contrition. *Ans.* Strike the Rock with *Moses* rod, the Curse of the Law upon thy guilt of sin; happily this will make the waters gush out: if not, wound thy heart with *Christs* spear, the meditation of his Passion in his sufferings for thy sins; happily this may pierce deeper, and fetch out blood and water both, secret languishments and floods of tears. To thy devout meditations join humble supplications, imploring *Gods Spirit* to work upon thy spirit, and the *Searcher of hearts* to fashion and frame thy heart, to become a *Sacrifice of penitence*, made acceptable through the blood of Jesus. And now, if after all this thy dryness continues, know, it doth arise either from the natural constitution of thy *bodily temper*, or some present indisposition of thy *clouded mind*. If it be the former, (as with many it is) know, thou mayst break thine heart in sorrows of contrition, and yet not melt thy sorrows into tears of compunction. If the latter, no doubt in time the cloud will dissolve into a shower; and by how much the waters are the more kept in, by so much the more will the streams flow forth when the flood-gates are open. In the mean time take notice, that the Close-Mourners we count deepest in the sorrow, though least to be seen: Indeed, to be grieved because we do not grieve, to mourn secretly because we cannot mourn sufficiently, is the *sincerest of contrition*. Again, observe; It is not our tears, but *Christs blood* which expiates the guilt, and cleanseth the filth of our iniquities: And therefore, what is wanting in tears, make thou up with sighs; what is wanting in sensible contrition, make up with an irreconcilable indignation, and that devout indignation heightened to an *holy revenge*, in mortifying thy lusts; which holy revenge the Apostle gives us as the *full height* of a sincere Repentance.

Jer 9.1.

Ans.
Exod 17.5,6.

Pl. 51.17.

1 Joh. 1.7.

2 Cor. 7.11.

CHAP. VI.

*The Souls Conflict from the sense of Barrenness
in holy Duties.*

Pf. 119. 32.
Cant. 1. 4.
Joh. 3. 8.

Joh. 5. 35.
Mat. 12. 20.

2 Tim. 1. 6.

Cant. 5. 2.

Num. 40. 34, 35
Cant. 2. 4, 5, 6.
ἡ ψυχὴ ταῖς ἀ-
να ἑνδοκρυψίας
διωπιάσ.
Chrys. hom. 3.
de incomp. Dei
nat.

THe actual assistance of *Gods Spirit* is more powerfully, more sensibly quickening at one time then at another. *The Spirit bloweth where and when it listeth*; as where and in what place, so when and at what time, yea how and in what manner it listeth. The same sanctified soul is sometimes enlarg'd, and sometimes straitned; sometimes rais'd, and sometimes dejected; sometimes lively and active, sometimes heavy and flat; sometimes as a *burning lamp*, and sometimes as *smoking flax*. As fire, though it be of an active nature, yet in green and wet wood it will need continual blowing: Thus Grace also, though it be of an operative quality, yet in a damp heart and indisposed soul it will need its *ἀνασωπύειν* its exciting, its *firring up*. So that to habitual grace infused, there must be inciting grace to awaken, and assisting grace to enable; otherwise the heart and soul of the devoutest Saint will be heavy and dull, drowsie and dead, unapt and unable for holy duties and spiritual enlargements.

The *womb* then of all holy duties, is Grace inherent; but the *Midwife* to bring them forth, yea the *Nurse* to bring them up, is Grace assistant. Wherefore, that God oft-times leaving his Saints to themselves, withholdeth his assistance, it is for the Trial of their grace; as the Mother setting down the Child to go, withdraws her hand, it is for the Trial of its strength. Thus God he oftentimes withholdeth his assisting, he does not withdraw his inherent grace: He does not take away what he hath infused by regenerating, but what he was wont to give by assisting. Hence it is, though when the *Cloud of divine presence* fills the Tabernacle of the heart, then the soul hath its *sweet converse with God*, the soul becomes exercised with heavenly contemplations; yet this lasts not always, sometimes the *Cloud is taken up*; the divine power and presence is withheld; and then the Eagles wings are flagg'd, the souls devotion is clogg'd with the weight of earthly and carnal affections. And in this damp of Devotion, hear the words of Complaint.

The Words of Complaint.

"Oh the deadness of mine heart, and the dryness of my devotion!
"Whereas *Gods worship* should be my delight, and an heavenly
"communion mine happy contentment; ah when I come unto God,
"it is with unwillingness, and when I stay, it is with wearisomness.
"My *Contritions* of Repentance should melt in tears; but alas,
"mine

“ mine eyes are dry, and mine heart hard : My *Prayers* should have
 “ their fervor of devotion, in an humble confidence of faith, and
 “ sweet enlargement of love ; but alas, my spirits are chill’d, mine
 “ heart is straitned, mine whole man distemper’d and discomposed :
 “ My *Services* are neither so frequent in their act, nor so vigorous in
 “ their activity ; What I do, is from a compulsory judgment of con-
 “ science as a task, rather then from an impulse of love as a delight ;
 A “ I make mine *Obedience* a legal debt, not a free-will offering ; a ne-
 “ cessitated service aw’d with fear, not an Eucharistical sacrifice mov’d
 “ with love. Yea, I am not what I was ; in stead of improving my
 “ *Talent of Grace*, I have forsaken my first love ; I am not at all ready
 “ and cheerful, willing and constant in holy duties as formerly, so
 “ that, I fear, *I have received the grace of God in vain*. Time was,
 “ when, with *David*, I made Gods Word my portion and heri-
 “ tage ; gold and silver not so precious, liberty and life not so dear :
 B “ mine heart seem’d then to be fill’d with God and with Christ ;
 “ *holy services* were so sweet to my soul, that I counted my very
 “ work wages. But oh ! now my delightful *Paradise* is turn’d into
 “ a barren *Wilderness* ; holy duties and religious performances, they
 “ are as the ways of thorns and briars, even wearisom and unpleasant
 “ paths ; and oh ! how can I then believe God accepts my person
 “ in Christ, when I feel no quickenings of his Spirit in an holy
 “ life ?

The Grounds of Comfort.

1. *It is the wise dispensation of our gracious God*, sometimes to
 suffer our devotion to decay, and our corruptions to prevail, on pur-
 pose to advance the dignity, and discover the necessity of his grace ;
 D that so knowing our dependance, we may become the more sincere
 in our obedience, and being humbled in the sense of our own empti-
 ness and vanity, we may be the more intent upon the fulness of his
 Alfsufficiencie. The *goodliest fabrick* of an holy life, if God withdraw
 the *props and pillars* of his supporting and strengthening grace, how
 will it soon shake, and sink, and fall to ruine ? If *David* then be *con-*
tinually with God, it is because God *holds him by his right hand*.
 As it was grace which wrought effectually to our conversion and
 regeneration, so it is grace that worketh still in the like efficacie, to
 E our further sanctification and final perseverance. And therefore it is
Dauids prayer unto God, saying, *Hold up my goings in thy paths,*
that my footsteps slip not. And that we are kept, it is *by the power of*
God through faith to salvation : So that, as fuel to the fire, as food
 to the body, as showers to the corn, such is Grace to devotion
 and an holy life, without which it faints, it dies, it withers
 away.

Joh. 15. 5.

Phil. 4. 13.

Jud. 24. 25.

Ps. 73. 23.

Ps. 17. 5.

1 Pet. 1. 5.

2. *That there is a less active vigor in our holy life and religious conversation, may proceed from weakness of nature, not of grace.*

The soul follows much the temperature of the body; if that be sickly and weak, the soul cannot act its gracious operations with that vigor and zeal, as when healthful and strong: A decay of spirits in the body, will certainly make an abatement of vigor in the soul; the unaptness of the *Instrument* takes much from the art and excellencie of the *Workman*; and the body, that's the souls instrument whereby it acts its motions; and therefore if the body be more dull, the soul must needs be less vigorous, and so the duties of devotion the less active and lively.

Rev. 2. 4.

3. *Whereas many complain as thou dost, that they are fallen from their first love,* because not so affected with the enlargements of devotion, and therein not so quickened with the life of grace as at their first conversion, when they first gave up their names unto Christ, they may haply find (if rightly examined) those *enlargements and delights* of their first conversion did proceed as much from the *novelty, as the piety* of their estate: Their love, and in that their delights, more sensible, but not more solid; more passionate, but not more sincere: right like the love and delight of *first Espousals*; whereas we question not but that a long married Couple are as dear in their love, though not so frequent in their embraces. Yea, it may be an *excess of love*, which begets this affliction of soul; for true love is so enlarg'd in dispositions and resolutions of doing more service to God and Christ, that all it does seems still too little: And therefore many complain their present duties are short of former services, and their present vigor less then former zeal; which yet is not so indeed, but in appearance: Before *small love* thought little to be much, and now *great love* thinks much to be but little.

Jer. 2. 2.
Cant. 3. 11.

To close then. Whereas it is ordinary with God to deal with the *penitent Convert*, as the Father did with his *prodigal Son*, even entertain him with *feasting and mirth*, receive him with much of spiritual solace and delight: And this he does, the better to encourage him in the way of holiness, yea and to fortifie him against the days of trial and temptation, which shall after come upon him; in which days of *temptation and trial*, he may not think, but that, though his former joys and delights do cease, yet the sincerity, and strength too of grace may continue, yea and be increased.

Luk. 15. 23.

The Rules of Direction.

1. *Breathe forth thy complaints unto Christ in prayer*; for, the life thou hast is from the quickening power of his grace; and therefore he who died that thou mightest live, will preserve the life which he hath given: But then thou must beg it by prayer. And at once to quicken thy prayer, and strengthen thy faith, hear his promise, and

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own his love: *Blessed are they that hunger and thirst after righteousness, for they shall be filled.* What parent is it, who hearing his child hungry and fainting, cry out for bread, that can restrain his bowels from pity, or his hand from relief? And far more compassionate is thy Saviour, far more tender is his love; He is indeed *love it self*; He the fountain, as of life, so of love: The love thou bearest to him, proceeds from him; and certainly he would not make thee to love him, if thou wert not first belov'd of him. Wherefore take heart in thy dejections, convert his promise into prayer; plead with thy God in the right of his own bond, and his Sons blood; urge the grace of his own promise, the Law of his own Covenant; say with *David*, *Make good, O Lord, thy word unto thy servant, upon which thou hast caused me to hope.* Yea, let me bespeak thee, as the Prophet does *Zion*, *Let tears run down like a river*; not in the impatience of distrust, but the importunity of devotion: In this, *Ne taceat pupilla oculi tui*, let not the apple of thine eye keep silence; every tear, every sigh hath a voice to implore mercy, and to importune grace. Yea, seeing thou canst not follow *Agnus immaculatus, sine macula*; the spotless Lamb, without thy spots of sin; thy daily tears shall obtain the blood of the Lamb to cleanse thy guilt: And doubt not but in due time, thy heart thus melted, like wax when softened, or metals dissolv'd, shall become pliable and yielding to some new impressions of grace, and gracious formings of the Spirit, to an enlarging thy delight, and quickening thy zeal in the duties of holiness.

2. *Consult the judgment of some faithful Minister, as thy Spiritual Guide, for the better ordering thy duties of devotion.* For as there are some, who *sareless of offending God*, rob him of his due, through unseasonable recreations, unnecessary employments, or needless ease; willing to admit any excuse to stop the mouth of conscience, in their neglect of their daily devotions; So again others there are, who *very tender of offending God*, become much disquieted in conscience and afflicted in mind, because they are taken off from the frequency and cool'd in the fervor of their religious performances; though it be by the urgencie of their lawful employments, the change of their worldly condition, the sickness of their bodily temper, or some other just consideration and warrantable avocation. Yea, some there are, whom *Superstition* hath made prodigal of Devotion; such Devotion as Fancy, not Faith, Humane opinion, not Divine institution hath prescrib'd and warranted; and therefore do such persons entangle themselves in their own nets, disquiet themselves with their own inventions, engaging themselves in such rules and forms, such methods and performances, as their present estate and condition will not admit. Wherefore for the ease of thy Conscience, and the improvement of thy Devotions, consult some Spiritual Guide to assist thee in the better regulating thy duties of Holiness.

3. *Beware of a misguided Zeal*; it being that whereby Satan

H 2

through

Mat. 5. 6.

Luk. 11. 11. 13.

Joh. 4. 16.

Ps. 119. 45.

Lam. 2. 18.

Ps. 6. 8.

Joh. 1. 29.

Co. 2. 18. 23.

Mal. 2. 7.
Heb. 13. 17.

through his subtlety hath prevail'd upon the consciences of many religious dispositions, to involve them in a maze of perplexities. By this *misguided Zeal*, Satan prompts many to a tiring and a wearying themselves with duties, secretly perswading them that all time is lost which is not religiously imploy'd; and thereby, how have many wasted their estates, impair'd their health, neglected their callings, and even ruin'd their families, carried away with this misguided zeal of being still religiously imploy'd? But what, *Can a man be too religious?* Yes, in the outward action, not in the inward affection: A man may give *alms* to his undoing, yet never be undone with charity; he may *fast* to his famishing, yet never hurt his soul with devotion. But what, is it not a *Paradox* (think you) that Satan should prompt men to be religious? that the Devil should spur a man on to fastings, to watchings, to Sermons, &c.? Yes; know, even in the zealous and unadvised prosecution and performance of these holy duties, there may be much of *Satan transformed into an Angel of light*, and especially when those duties of piety are inconsistent with the duties of charity or of justice. To instance in some particulars: When *watchings and fastings* destroy the body, though rightly ordered, they are holy duties; yet thus disordered, as they are not profitable to the soul, so nor are they acceptable to God, who saith, *I will have mercy, and not sacrifice*: As then to be immoderately indulgent to nature, is sluggish and prophane; so to be immoderately oppressing nature, is merciless and cruel. Again, to run after Sermons, and daily to pass from one side of the Country to another (as the manner of some is) to godly meetings (as they call them) in the mean time to have the Calling neglected, and the Family pin'd, this is so far from godliness, that the Apostle brands it with worse then Heathenism; *He who provideth not for his own family, is worse then an Infidel*. One instance more: It is a temptation of Satan, and a snare to the soul, for a servant to rob his master of that time he justly owes his service, and in a blind zeal to bestow it upon Gods worship: This is to sacrifice unto God a *Lamb that is stolne*, to offer what is not our own; a thing God is so far from accepting, that he hates it. We must not then cause the duties of the First Table to make a breach upon the duties of the Second; our duty to God must not thwart or suppress our duty to our neighbor. Though *Communion with God* be the Souls delight, and so Closet-devotions the sweetest services; yet as a part of self-denial, we must with *Moses* quit the Mount, when God hath work for us in the Valley. And therefore the *Jewish Corban* is no Christian plea: Piety and Charity may, yea must consist together, like the two wings of the *Eagle*; with both together, not one alone, we take our flight to heaven.

4. *Let thy Piety be regulated by Prudence, and Discretion become Tutrefs to Devotion*. What is the reason we see so many Monsters in Religion?

2 Cor. 11. 14

Mat. 12. 7.

1 Tim 5. 8.

Mar. 7. 11.

Isa. 40. 31.

Religion? Is it not because Zeal brings forth, before Knowledge hath form'd the conception? *A good man* (says David) *will order his affairs*, much more his duties of holiness with discretion: And

Pf. 112. 5.

S. Paul is very careful in the behalf of his *Ephesians*, *Philippians*, *Colossians*, &c. that God would give them knowledge, and judgment, and wisdom, and a spiritual understanding; and all to this end, that they might walk worthy of the Lord unto all well-pleasing; so

Eph. 1. 17, 18.
Phil. 1. 9, 10.
Col. 1. 9, 10.

A approving those things that are excellent, as that they do *δοκιμαζειν τα διαφεροντα*, prove those things that are different. Now, in the exercise of our Christian prudence, as to the duties of holiness, a respect is to be had to the temper of *body*, to the quality of *condition*, to the opportunity of *time*, to the benefit of *means*, and the like. Knowing this, that *where much is given, much shall be required*. And again, *God accepts according to that a man hath, not according to that he hath not*. They whose birth, breeding, and estates have freed them

Luk. 12. 48.
2 Cor. 8. 12.

B from what is servile, God requires of them more expence of time in his service; Devotion must be their trade, and their Closet their shop; where, freed from the drudgery of the World, they are to *traffique for Heaven*, and so hold a more frequent commerce with the Angels. Further, a respect is to be had to extraordinary occasions, that we do something all of us according to our ability in an extraordinary service, whether it be under private afflictions, or publick calamities; particular disquiets, or general distresses. At such times,

Isa. 55. 1.
Rev. 3. 18.

C *Prayer without ceasing*, then *fastings and watchings*, and what other holy duties may be most suitable to the occasion, and consistent with our condition; will be all seasonable and requisite in their performance. Further yet; it will be a part of our *Christian prudence* to observe, that excess in the outward duties of Religion is the right-hand error; less danger there is in pinching, then in pampering the flesh; less danger and damage in overworking, then in too much indulging the outward man: For where one man fails his course of piety with too full a gale of zeal, an hundred lie becalm'd with *lukewarmness*.

Ag. 12. 5.
Eph. 4. 16.

D In the Close; *Beware of attributing to duties, what is proper to Christ*. A chief reason doubtless, (though little notice be taken of it) a chief reason it is of dryness and barrenness in holy performances, that we have an overprising opinion, an overvaluing esteem of them. For, the softning and melting, the raising and enlarging, the comforting and reviving the heart, these are all the works of Christ and his Spirit; not to be attain'd by labour and toil, but by humility and faith. Hear David; *The eyes of the Lord are upon the righteous, and his ears are open unto their cry*. First, Gods eyes are upon their persons, and then his ears are open unto their prayers: It is not the duty we perform, but the promise Christ gives, or rather *Christ in the Promise*, which brings rest to the soul. "And he vouchsafe thee "*(O thou afflicted soul!)* a gracious portion of this spiritual rest, as "*a pledg and earnest of that full inheritance, even rest eternal. Amen.*

Rev. 3. 16.

Pf. 119. 22.
Isa. 57. 18.
2 Cor. 1. 3.
Pf. 34. 15.

CHAP. VII.

*The Souls Conflict, from the misapprehension of
Gods withdrawing the Comforts of his
gracious presence.*

Such is the deceitfulness of mans heart, and the subtlety of Satans suggestions, that many there are who forsake God, yet think they have him; and many that have him, yet think themselves forsaken of him. Many are so *enlighten'd*, that they come near to the Kingdom of Heaven, which yet are cast down to Hell: Again, many there are so *dejected*, as to come nigh to Hell, which yet are received to Heaven. The discomforts of the faithful through their frailty do cause their great dejection; but the enlightenings of the wicked through their pride, make for their greater condemnation. Such is the *πομπή*, the exceeding craft and cunning of Satan, in his *μεθοδεύει* his *arts and methods* of temptations, (made the more expert by many thousand years experience:) such (I say) is Satans art and cunning, that he suits his suggestions to our affections, and tempers his temptations to our dispositions. And therefore the vain *Enthusiast* who prides himself in his fancied converse with God, and conceited raptures of his spirit, him Satan heightens in his presumption: But the *afflicted Saint*, from whom God hath hid his face, and withdrawn the comforts of his gracious presence, him Satan presseth down in his dejections. He heightens the *Enthusiast* in his presumption, by feeding his fancy with renewed delusions of *false joys*, and the imagined ravishments of Gods love: Again, he depresseth the *afflicted Saint* in his dejection, by filling his heart with renewed jealousies of *false fears*, and imagined terrors of Gods wrath.

Thus, there is none more near or dear unto man then himself; yet none more a stranger, more an enemy: For, what man is he that can fathom the depth, and so *know the deceitfulness* of his own heart? Again, what man is he that doth not cause the wounds, and destroy the comforts of his own soul? by diffidence & impatience throwing off the *healing balm*, and casting away the *reviving cordials* of grace and mercy. So that, well might *S. Bernard* cry out, in a devout gloss upon the Psalmists text; *Libera me Domine ab inimico meo. id est, à me ipso*: Deliver me, O Lord, from mine enemy, that is, from my self. See this true in the *afflicted Saint*, dejected in soul, distressed in conscience, deep in desertions; Oh! how doth his soul become cruel to it self, refusing to be comforted? With him, Mourning observes no method; but his full sorrow poures out its Complaints, as a bottle doth

Isa. 49. 14.
Isa. 14. 12, 13.

Eph. 6. 11.

Jer. 17. 9.

Psa. 143. 9.

doth its liquor, in sudden and disordered eruptions rather than effusions. Thus then complains the languishing Soul.

The Words of Complaint.

“ Oh ! what a misery is it to have been happy ! *The thoughts of
 “ those comforts I once felt, sharpen the sense of those sorrows I now
 A “ feel. Time was, when from the *Mount Nebo* of Divine Contem-
 “ plation, I could by the Perspective of Faith take a view of the
 “ *Heavenly Canaan*, in the riches, pleasure, and glory of it : But now
 “ my belly cleaveth unto the dust, I lie down in the valley and shadow
 “ of death, clouds of darkness cover me, and the light of all heavenly
 “ comforts is hid from mine eyes. Those *holy duties, Ordinances,*
 “ and *Promises* which have been as honey, sweet to my soul, at once
 “ feeding and delighting mine inward man, they are all become bitter-
 B “ ness and barrenness, anguish and distress, misery and mourning.
 “ Oh what were those quickening beams from the *Sun of Righteous-*
 “ *ness*, those refreshing, those ravishing delights in communion with
 “ God through Christ ? Alas ! O my soul, those blessed delights
 “ were but pleasant dreams ; and now thy fancied Paradise is become
 “ a real Wilderness. And oh ! how do I wander and weary my self
 “ in a maze of perplexities ! the bitter waters of *Marah* flowing in
 “ upon my soul, and the *fiery Serpents* of hellish fears stinging my
 C “ Conscience. All my streams of Comfort are turn’d into floods of
 “ Sorrow, and oh that I could drown my sorrow in tears ! But my
 “ misery is beyond moans, my grief beyond tears, yea, my torments
 “ beyond death : For, I have lost that treasure, those joys, that bliss,
 “ which I would willingly redeem with the loss of life. *O sweet and*
 “ *joyful presence ! O sad and dreadful absence* of my Jesus ! and oh the
 “ filthy lusts of my foul heart, which have made him quit his lodging
 “ and be gone ; and with him all peace, all comfort, all joy, all life,
 D “ all bliss are fled from my soul : Woe is me, that I should receive
 “ mercy, to make miserable ! once enjoy a Saviour, and after cast
 “ him off, to the loss of all salvation, yea to the heightning the horror
 “ of my condemnation ! Oh, he came in love, and he is gone in anger,
 “ and woe is me, I not only lose his favor, but also bear his displeasure !
 “ *He is gone* ; and (I fear) *never*, oh ! this, this the deep wound,
 “ more deadly then death it self ; *He is gone*, and (I fear) *never* to
 “ return more. *In his favor is life* ; and therefore when he hides
 E “ his face in wrath, needs must my soul be in death : Oh ! my spirits
 “ waste, my strength faints, my flesh consumes, mine whole man
 “ languisheth ! yea, my stroke is heavier then my groans, my sorrow
 “ more bitter then my complaints ; so that with *Job*, *My soul is*
 “ *weary of my life* ; and yet, though my life be full of torment, death
 “ is full of terror, lest I be everlastingly shut out from Gods pre-
 “ sence : *Oh Eternity ! Eternity !* how does this gulf swallow up my
 soul !

“soul ! how does this weight more heavy then a mountain press
 “down my drooping heart, and crush my fainting spirits ! yet whilst
 “there is life, there is hope ; though my God, my Jesus be gone
 “from me, yet will I mourn after him, if happily I may find him
 “whom my soul loveth. *O return, return, my joy, my Jesus !* For
 “till thou dost return, I shall lie down in sorrow ; without thee my
 “soul refuseth to be comforted.

The Grounds of Comfort.

1. *As thy distress is not without a promise, thy misery without a Redeemer, so nor is thy state and condition without many presidents ;* even a cloud of witnesses, whose sad experience will give full testimony to this certain truth ; That God oftentimes not only withholds the comforts of his good Spirit, but also afflicts with the terror of our own hearts ; That oftentimes he hides the grace of the Gospel, and discovers the rigor of the Law, revealing guilt, and concealing mercy : yea, oftentimes he rebukes the heart with secret *checks of conscience*, and *convictions of Spirit* ; so that in the sad apprehension of sin and guilt, death and hell, the soul languisheth with frights and fears, with horror and amazements. Yet further, he oftentimes renews the charge of former sins in the Court of Conscience, making a man to *possess the iniquities of his youth*, and by his Spirit writing such bitter things against him, that the soul is struck with the deep impressions of dread and horror, in the apprehension of Gods *shutting the gate of mercy and peace*, his refusing to be intreated, or to hearken to any terms of reconciliation ; so that no holy duties or sacred ordinances, for a time, either administer comfort, or discover love. That this is the sad experience of the most eminent Saints, the *Book of Job*, and *Psalms of David* will sufficiently testify : And yet withall, this testimony too they give of God, and of Christ, that he listeth up those that are cast down, he healeth the broken in heart and bindeth up their wounds ; yea, he gives liberty to the Captive, health to the sick, life to the dead, and the divinest comforts to the most dejected souls, so that they rejoice in his salvation, and exult in his praises.

2. *This the condition of our present estate, to be freed from the discomforts of afflictions, as from the power of sin, but in part.* Our graces are imperfect, and therefore needs must our peace : Our life's a *pilgrimage*, a *warfare* ; and so, hardship, travel, danger, distress, yea conflicts and wounds, they are proper to our condition ; and therefore we may not think them strange, but expect them with resolution, bear them with patience, and pass them through with constancie. The *day* that hath no night, no cloud ; the *joy* that hath no mourning, no grief ; the *crown* that hath no cross, no care, is reserv'd for heaven, not found on earth ; peculiar it is to the state of blessedness and

Ps. 55. 5.

Ps. 88. 14 15 16

Job 13. 26.

Ps. 77. 7, 8, 9.

Ps. 37. 24. &
42. 11. & 147.
7, 8. & 148. 3.1 Pet. 2. 11.
2 Cor. 10. 4.

and eternity. So that, I cannot but question the uprightness of that mans heart, who never question'd the goodness of his estate; I cannot but doubt that mans assurance, who never doubted; and fear those comforts, which were never discomfited. There is certainly a woe to that peace, which Satan does not sometimes disquiet. True it is, God could send forth his Saints, *as the Sun in its course*, to attract the eyes of all Beholders, and make them in their splendor of graces

A outvie *Solomon* in his lustre of glory: But this God hath not thought so agreeable to his wisdom, in his dispensations to his Church and chosen; he will rather have the *Saints excellencie* cloth'd with humane frailty, and their inward worth vail'd with outward contempt. Yea, *their life is so hid with Christ in God*, that themselves oftentimes feel not the quickenings, discover not the actings of their own graces, for that a cloud of secret trouble darkens the light of all their comforts. Doubtless, had *Adam* continued in his primitive integrity,

B God would have communicated himself to man, not only *by faith and reason*, but also *by sense and external manifestation*: But now, he conveys spiritual things in a spiritual manner; *We walk by faith, and not by sight*. As is the manifestation of the Divine presence, such is our participation of Divine comforts, all in part and imperfect.

1 Cor. 1. 13. 14. &c.

Col. 3. 3.

2 Cor. 5. 7.

1 Cor. 13. 9.

3. *Though thy comforts are fled from thee, yet the God of thy comforts abides with thee*; though thou wantest Christ in that *blest*

C Communion of joy and peace, yet thou hast not lost him in that *best* communion of grace and life. *Spiritual joy*, though a sweet flower of Paradise, yet a fading flower; though a spiritual, yet a temporal blessing; a separable adjunct of grace; and so not of the necessary being, but of the happy well-being of a Christian; a partial reward, rather than a particular vertue. Let this then be a firm ground of solid comfort; That though thy *light of Joy* be extinguish'd, yet thy *seeds of Grace* are preserv'd; thy heart hath its holy affections, though

D emptied of its divine consolations. For, tell me, who is't that supports thy soul, but the same God who conceals his love? Does he not incline thine heart to fear and faithful obedience, even when now he withdraws himself from thy soul in the light and comforts of his countenance? And if so, what thou dost possess, is far more precious than what thou hast lost; *Communion with Christ* in the sanctifying influence, is more excellent than communion with him in the comforting light of his Spirit. Besides, having the fountain, thou wilt not

E be long without the streams; having Christ the fulness of comforts, thy soul shall not long remain discomfited: God will lighten thy candle, uncloud thy sun, restore thy comforts. This is *Dauids* confidence: *Thou Lord which hast shewed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth; thou shalt increase my greatness, and comfort me on every side*. Hear Gods profession and promise; *Thus saith the high*

Pf 23. 3. 4.
Isa 25. 8.

Pf 71. 20. 21.

Isa. 57. 15.

and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. And how revive them? why, by healing them with his grace, leading them with his counsels, and restoring comforts to them. See then the mercy is thine, the promise is thine; only thou must know and acknowledge, the time of dispensing, the season of performing is Gods, who orders all things, in number, weight, and measure.

4. *Those rebukes of the Spirit which so much torture thy conscience, and that hiding his face which so much sads thy heart, is all from a fatherly tenderness of care and love, not from an avenging severity of justice and wrath.* God deals with the soul, as David with Absalom; Notwithstanding Absalom hath Davids heart, yet must he not see his face: Thus when God rebukes the soul for sin, though his love be great, yet his face shall not appear gracious; And this for wise and holy ends, most advancing his own glory, and the souls good. Some of which ends may be these. (1.) To chastise some stubbornness of spirit, and to correct some wilful disobedience. Be the Saints of God never so dear to him, yet if they put out the light of counsel, he will put out the light of comfort; if they break his bonds of rule, he will bind them in chains of distress. *Wilful disobedience* is that cursed bramble, from whence (as in *Fathams parable*) there does come forth the fire of divine displeasure to parch and wither the tallest Cedars of Lebanon, the devonest Saints of Christs Church. Or (2.) It may be we grow *wanton* with Gods ordinances, and he therefore uncloaths them of their quickening vertue and refreshing vigor, because we approach them without awful reverence, and an holy fear. Or (3.) It may be the *Heart* begins to *harden*, and *exalt it self*; and therefore God withdraws his favor, and secretly rebukes the soul with terrors, to bring the offender upon his knees, and lay him low in humiliations, melting him like wax, thereby fitted as more pliable to receive the impressions of his grace, and the seal of his love. "O the streams of spiritual comforts, which water the fruitful vallies of humble souls, whilst the lofty mountains of spiritual pride are parch'd with thirst! Or (4.) It maybe, God withdraws himself in his gracious presence from the soul, to sweeten, enlarge, and establish its fuller comforts: The toil and troubles of a *barren wilderness*, make more sweet the milk and honey of a *fruitful Canaan*. As Nature hath its times and seasons, so hath Grace; the Winter-frosts prepare for Summer-fruits, and the pruning furthers a better growth. Thus *Spiritual afflictions* make for the Spirits further consolations, and to be exercised with inward distresses, helps to the increase of grace, and a further strengthening of the inward man.

It is indeed *the method of Gods dealing with a soul*, first to humble it by a *spirit of bondage*, then to raise it by a *spirit of adoption*.

Again,

2 Sam. 14. 24.

Judg. 9. 15.

Jam. 4. 6.

Heb. 12. 11.

Rom. 8. 15.

Again, he withdraws himself in his spiritual comforts wherewith he cherisht our faith and love, that he may try their strength, and prove their sincerity, further rooting the soul in humility and godly fear; and after this, Grace having taken deep root in the heart, it brings forth the more abundant fruit of peace and comfort to the soul. Yea, hereby God not only tries *our love* to him, but the more endears *his love* to us; in that when we seem'd in our selves to be wholly lost, and quite cast off, he then appeared in the Mount, in our greatest extremity, for succor and salvation; turning the signs of his wrath into testimonies of his love, and changing our dismal estate of doubts and fears, and mournings, into a glad condition of holy confidence, enlarg'd hope, and refreshing comforts. Oh how must this needs win the heart to a greater enlargement of love, when it feels it self restor'd to so great an enlargement of delight? yea, so cleer an evidence of Gods favor, in having brought us through the fire, and purified us to himself *a peculiar treasure*, even vessels of honor. Lastly, To this end also God hides his face, and withholds the light of his countenance, even to quicken our longing desires after Christ, and to convince the soul of its immediate dependance upon him: For, by how much we are the more dejected, distressed, and restless in our selves, by so much shall we be the more eager in our longings after, and the more zealous in our enjoyments of the *Lord Jesus*, who alone can bring peace, and comfort, and rest to the inward man.

The *brightest stars* in the firmament of heaven, the *holiest Saints* in the Church of Christ, derive their light, as of grace, so of peace, as of life, so of comfort from Christ the *Sun of righteousness*; and therefore that they may know and own their dependance upon him, he oftentimes shuts in his light, and then the soul presently finds it self in a dismal and darksome deep of mournful distress: And oh what a shop of fears is this gulf of darkness! what sad apprehensions amaze the soul! But now, when Christ breaks forth in his light of comfort and peace, oh the transporting joy that attends this return of love! The *devout Saint*, as they redeem'd from *Babylons Captivity*, becomes *as one that dreams*; he is strangely enwrapt with spiritual rejoycings, so that *he makes his boast of the Lord, and his praise is continually in his mouth*; his thankfulness is redoubled with his joys, and his duties enlarged with his delights.

5. Though God is least in appearance, yet is he most in power; though he is not chearing and refreshing with his favor, yet is he guiding and supporting with his hand; making spiritual temptations his chief preparations, when he designs any of his Saints to eminent actings, or glorious sufferings. *David's Worthies* are best acquainted with the experiences of War; the skilful Pilate knows well what it is to be in winds and storms; the choise Vessel is the oftner cast into the fire for its refining; and certain it is, the *eminentest Saints* in Christ Church have been well tutor'd in his School of temptations.

Mal. 3. 2. 3.
2 Tim. 2. 21.
1 Pet. 2. 9.

Mal. 4. 2.

Pf. 1. 6. 1.

Pf. 34. 1. 2.

Job 33. 22.

v. 23.

2 Cor. 12. 7.

Isa. 50. 4.

2 Cor. 1. 4.

1 Cor. 3. 9.

Job 6. 4.

Hear *Elihu*, speaking of a man, *whose soul draweth near to the grave, and his life to the destroyers*; He tels us, that *Messenger*, that *Interpreter*, *who can shew unto him his uprightness*, raising him in his dejections, he is as rare as excellent, *one of a thousand*. That *S. Paul* was so strongly tempted, so fiercely buffeted, it was not so much to his personal, as to his ministerial advantage, that he might the better have the *tongue of the learned*, learn'd by experience in himself, *how to speak a word in season to him that is weary*. And see what *Cordials* the Apostle doth administer, such as himself had tasted and tryed: That he *comforts others*, it is *by the same comfort wherewith he himself was comforted of God*. And as thus spiritual temptations are Gods chief preparations, when he designs any of his Saints to eminent actings; so (secondly) when he designs them to glorious sufferings: For, he who hath been exercised in spiritual afflictions, knows well how insufficient and vain the best things of the world are to administer true solace to the soul; and therefore he will not be so loth to part with, and despise that, which he knows by best experience to be empty and vain: yea, the soul will not fear to grapple with the *Worlds fury*, which hath once wrestled with *Gods displeasure*. Thus, how often is it, that God prepares man to become some excellent structure, even when he seems to be turning him into a ruinous heap? As men intending to repair, seem to demolish the building; they take away some beams, but it is to put in stronger; they stop up some lights, but it is to make larger. Thus is it with the faithful, who are *Gods building*; He removes their props of sense, to fix the pillars of faith; He darkens the light of their spiritual joys, but it is to enlarge their fuller comforts.

The Rules of Direction.

1. Search, *what root of bitterness it is that hath taken away the taste of all heavenly sweetness; what guilt of sin, that hath depriv'd thee of the comforts of the Spirit*. Enter the Court of thy Conscience, where God hath set up his tribunal, and hear what charge is there laid against thee: Is it not some stubbornness of spirit, some unrepented disobedience, which God chastiseth with those rebukes of conscience and terrors of soul? For commonly God deals with his *backsliding Saints*, as a King with his rebellious Subjects; when neither the proffers of grace, nor the promises of pardon, when neither the edicts of command, nor the threatenings of wrath, when neither gracious counsel, nor a bearing patience can prevail: then does God arm himself to the batrel, letting flie the arrows of his indignation into their soul, as *Job* complains, *The arrows of the Almighty are within me, the poison whereof drinketh up my spirit, the terrors of God do set themselves in array against me*. This is certain, upon all known experience, that disobedience and impenitence, they are the bitter springs

springs of much spiritual distress: And truly, God need not go far for a rod to chastise our disobedience; if he withdraw his *comforting Spirit*, we shall soon find and feel our own will become an *afflicting Spirit*; our own dreadful thoughts will be our sorest scourges.

A 2. Is it not some spiritual lethargy of remissness and sloth, that hath seized thine inward man? If so, no wonder if the Physician of thy soul prescribe thee so sharp a medicine, administer thee so strong a potion; all being little enough to rouse thy drowsie spirits, and quicken thy dead heart. *Holy performances*, whether in the Closet or in the Church, they are not only *debts* we pay to Gods justice, but also *oblations* we owe to Gods mercy; and therefore either wholly to omit them, or slightly to flubber them over, is not only unfaithfulness, but also unthankfulness, both the majesty and the mercy of God being despised; and where his majesty and mercy is despised, no wonder if his favor and presence be withheld.

Ps. 118, 19.

B 3. Is it not the want of reverence and godly fear? And therefore by the rebukes of his Spirit, God severely tutors thee to what he requires of thee, *to serve him acceptably with reverence and godly fear*. God likes well that we come *with boldness to the throne of grace*; yet a boldness of humble confidence, not of a careless irreverence: The awe of Majesty is much preserv'd by avoiding too much familiarity; and therefore some Monarchs have withdrawn themselves from vulgar eyes, to keep up the more sacred esteem and awe of their Sovereignty. Thus God he deals with his Saints; when much indulg'd, they become wanton, proud, and irreverent: God intermixeth Majesty with Mercy, and tempers their favours with frowns, he withholds his comfortable presence, and awes their souls with secret rebukes, that they may learn to put in practice what the Church gives in pattern, *even to walk in the fear of the Lord, and comfort of the Holy Ghost*; yea, *work out their salvation with fear and trembling*. This is indeed a sure Maxim, that he who bears his spiritual afflictions with a distrustful impatience, it is more then probable that he stains his devout enlargements with spiritual pride; and pride and irreverence go together.

Heb. 12. 28.
Heb. 4. 16.

C D 4. Is it not thy heart playing false with thy God, leaning in its affections too much to the world? For that, then God usually comes with bitterness to wean the soul, when we are upon making the world our *Home*, which should be our *Inne*; when we are upon taking our rest in these earthly things, then God brings on an evil day of temptation and trial upon us, to discover how vain Earth is, when Heaven is clouded; how insufficient to sanctifie, which cannot comfort. When the soul will prove disloyal, and enter an *adulterous league* with the World, then comes God with his Bill of Divorce, that she may know what is the vanity and folly, the guilt and curse of her falling off to such wretched, beggerly, and worthless lovers; for that, in a *day of terrors*, the soul will know that there is none but Christ,

Act. 9. 31.
Phil. 2. 12.

1st Tim. 4. 4.

none

Isa. 59. 2.

none but he, that can bring comfort, peace, and safety. Thus then, search whether it be not some stubbornness and disobedience, some lethargie of sloth, some wantonness, irreverence, or spiritual pride, some love of the world. Search whether they are not these, or some other enormous iniquities which have *separated betwixt thee and thy God*, whether they are not these or some such hainous sins which have *hid his face from thee*; and if so, no wonder if he who does the works of the Devil, find an Hell in his Conscience. And to still the clamor, and quench the flashes of this Hell, observe the second Rule of Direction which follows.

Prov. 28. 13.

Job 40. 4.

Job 42. 3. 6.

2. *Confess and bewail thy sin in the deepest of humiliations.* The reason indeed oftentimes why God puts the soul to the rack, it is because it will not confess; it is so loth to leave, that it is unwilling to acknowledg its sin. But as there is no full discovery of sin without *examination*, so nor is there any full pardon of sin without *confession*. Wherefore set thy sins in order before thee; and if thy Conscience pleads guilty to none other impiety, yet thine ignorance, diffidence, passion and impatience in thy trial of spiritual afflictions, do bring guilt enough for the deepest of humiliations. Thus it was with *Job*; he confesseth unto God, saying, *I am vile, what shall I answer? I will lay my hand upon my mouth.* And humbly submitting to the justice of Gods plea, and the reproof of his conviction, in the sense of his impatience and pride, he *abhors himself, and repents in dust and ashes.* And after, God gives testimony of his love, in accepting a sacrifice from his hands. Thus then, having set thy sins in order before thee, let their guilt affect thine heart with sorrow, that sorrow affect thine eyes with tears; and then in the anguish of thy soul, do thou crouch and crawl to the *Throne of Grace*, soliciting earnestly with strong cries the mercies of thy God through the merits of thy Saviour, for the pardon of thy sin, the peace of thy soul, and the comforts of his Spirit: which *pardon* obtain'd, *peace* restor'd, *comforts* recover'd, are all strengthened, confirm'd and seal'd by fervent prayer, devout meditation, and a worthy receiving the blessed Eucharist. These, these *holy duties* are the oil which keeps the lamp burning; the sacred means ordain'd of God and Christ, for the quickening of our graces, and the enlarging of our comforts.

The Objections answered.

Obj. 1.

Obj. 1. These Rules I have according to my best endeavours observ'd, and yet notwithstanding all Gospel-ministrations, *my wound*, ah my deep wound, *is not healed!* mine anguish, my secret anguish is not abated: Oh! sure *my hope is perished from the Lord!* He hath cut me off! Oh that I had never been born, or that I had never liv'd to behold my wretchedness! Wo is me! what shall I do?

Answ.

Answ. Do what, thou sayest, thou hast already done; still endeavour, that thy

spiritual

spiritual comforts may take their rise from thy *penitential sorrows*; enquire still after God in Christ in the means of grace, press near to him in his ordinances, let no discouragements beat thee back. Hear the promise of thy Jesus; *He that cometh unto me, I will in no wise cast out.* O the stay of faith, and staff of the soul! O divine word of grace! O gracious promise of love! He receives us into his bosom, when we cast our selves into his arms; He will sustain and hold fast, He will *in no wise cast off and forsake*. Wherefore (O thou afflicted soul!) though thou art forsaken of comfort, yet do not lie down in despair, nor sleep in sloth; but let faith hold up thy hope, and hope keep up thine obedience; and do not rest quiet, till finding thy God in Christ, thou obtain a quiet rest. And how shalt thou find God in Christ, but in the application of the Gospels promises, and in the exercise of holy duties?

Joh. 6. 37.

A He will *in no wise cast off and forsake*. Wherefore (O thou afflicted soul!) though thou art forsaken of comfort, yet do not lie down in despair, nor sleep in sloth; but let faith hold up thy hope, and hope keep up thine obedience; and do not rest quiet, till finding thy God in Christ, thou obtain a quiet rest. And how shalt thou find God in Christ, but in the application of the Gospels promises, and in the exercise of holy duties?

Hcb. 13. 5.

B *Obj. 2.* What tell you me of holy duties: As *Abalom* said of *David*, so I say of Christ; *What are all these to me, if I cannot see the Kings face?* What are the Ordinances and the Promises? what are holy duties and religious performances? These have no sweetness, but when I can taste Christ in them; they have no beauty, but when I can behold Christ in them: by his presence all my troubles would soon be dispersed; and by his absence, all comforts they are embitter'd.

Obj. 2.

2 Sam. 14. 32.

Ans. Christ is present with thee in all his ordinances, though thou seest him not: He purposely hides his face, to try thy love; and permits thee to be tempted, that thou mayst be approved; approved as one of those who truly fear God, *obeying his voice, though they walk in darkness and have no light.* It is no great matter to see the Child express much love, when pleas'd with the Fathers smiles, and cheer'd with his embraces; but if when the Father seems with frowns to put the Child from him, and it then cling close to him, it is a sure argument of dutiful affection. Thus, when the mind is raised, the heart enlarg'd, the soul ravish'd with the sweet delights of holiness, and the divine manifestations of Gods love, what great matter is it to be pious, and faithful in his service? But here's the trial of grace, here's the proof of our faith, our love, our obedience; if when God withdraws the light of his countenance, we then seek him; if when Christ seems to depart from us, we then lay hold on him, and not let him go; but resolve, *though he kill us, to trust in him*; though he chide us, to call upon him; and though he seem to reject us, yet faithfully to serve and obey him. But besides (O thou afflicted soul!) in the holy

Ans.

Isa. 50. 10.

C Child express much love, when pleas'd with the Fathers smiles, and cheer'd with his embraces; but if when the Father seems with frowns to put the Child from him, and it then cling close to him, it is a sure argument of dutiful affection. Thus, when the mind is raised, the heart enlarg'd, the soul ravish'd with the sweet delights of holiness, and the divine manifestations of Gods love, what great matter is it to be pious, and faithful in his service? But here's the trial of grace, here's the proof of our faith, our love, our obedience; if when God withdraws the light of his countenance, we then seek him; if when Christ seems to depart from us, we then lay hold on him, and not let him go; but resolve, *though he kill us, to trust in him*; though he chide us, to call upon him; and though he seem to reject us, yet faithfully to serve and obey him. But besides (O thou afflicted soul!) in the holy

Job 13. 15.

D Sacrament thou canst not miss of what thy soul longs after, *Christ, and Christ in all his fulness*. For hear how our Saviour in the ministration of this sacred ordinance, he saith of the bread broken, *Eat, this is my body*; and of the wine poured out, *Drink, this is my blood*; whereby we are to believe in a firm assent of faith, that our blessed Lord and Saviour hath appointed and ordain'd this holy Sacrament to be a most effectual means to convey, and most sure seal to confirm the

Mat. 26. 27, 28.

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the actual efficacie and merit of his body crucified, and his blood shed. So that, the *bread and wine* do not only sacramentally represent, but also really exhibit to each faithful, though languishing soul, *whole Christ with all his benefits*; then which what can be more effectual to the repairing thy peace of conscience, and the renewing thy comforts of the Spirit?

Obj.

Obj. 3. I know not how nor what to do: For, besides my trouble of conscience and terror of soul, I find such a *stupifying dulness*, and *amazed deadness* upon my spirits, that I cannot apply my self to any holy duties with a fixed, much less an enlarged heart.

Answ.

Answ. Apply thy self to some faithful Minister, or some other experienc'd Saint of God. For, seeing the Mind under spiritual afflictions, is as a bone out of joint, who is it that shall *καταρτίσει joint it again*, but *ὁ πνευματικὸς the spiritual man*, he who is acquainted with the motions, methods, and actings of the Spirit. Yea, seeing the afflicting of the soul is a breaking of the bones; so with *David*, *Make me to hear of joy and goodness, that the bones which thou hast broken may rejoice*. We stand in need to be careful to make use of some skilful in Soul-chyrurgerie, who may so help, so heal the wound, set right the bones, that no splinters be left to fret the Patient, no scruple to vex the Conscience. Yea, sure I am, there is not so much danger to the body in the ill setting of a bone, as there is to the soul in the unsound resolving of Conscience.

Gal. 6 1.

Ps. 51. 8.

But further. Let the *faithful Minister*, or other experienc'd Saint, that shall have to do with his clouded and dull, as well as afflicted and troubled soul; let him see well to it, whether *Melancholy* hath not penn'd up the soul in its darksome cell, whose adust humors are aptly call'd *Balneum Diaboli*, the Devils Bath. Melancholy distempers beget afflicting thoughts, and afflicting thoughts beget melancholy distempers; and thus is the poor soul whirl'd about in a circle and maze of disquiets and distractions: which disquiets and distractions are the more increased by Satans malice and subtilty; in that, as some men do deceive others in a dark shop with false colours, so does Satan deceive the soul in a dark body with false imaginations. Now here, an *Hippocrates* is as proper as a *Barnabas*, a Physician as a Minister; for that, say what we can, it will be with the soul in a melancholy body, as with a candle in a dark lantern, its light still dim and dismal, and oh! what terrors of strange imaginations, and strong passions does this distemper work in the whole man! Wherefore, seeing it is no *Natural cause* that can calm the soul, nor any *Spiritual remedy* that shall cure the body, they must be join'd together, the Physician for the body, and the Minister for the soul, and Gods blessing for both. Which blessing he vouchsafe through Jesus Christ.

A & 4. 36.

Amen.

CHAP.

CHAP. VIII.

The Souls Conflict, from the misinterpretation of the order of Gods Providence in the Tribulations of the Godly, and the Prosperity of the Wicked

A

B

C

D

T Emporal afflictions, when sanctified by grace, they become the *spiritual physick* of the soul; which though administered by the no less tender, then skilful hand of Providence, how do we, vain and foolish *Patients*, how do we embitter our condition, by chewing the pills we should swallow? We mingle our passions with our crosses, and through impatience struggle with our yoke, thereby making our burden the more heavy, our afflictions the more grievous: whereas, did we by a divine art poise the *burden* we bear, by casting one part upon God, as to support and deliverance, and taking the other part upon our selves, as to duty and obedience; the weight of our *present Cross* would be the less, and of our *future Crown* the greater. But now, amidst the many troubles of anxious thoughts, and various temptations, nothing more afflicts, yea endangers the soul, then the murmuring discontents of an envious impatience, beholding perjury and murder, violence and oppression, made as steps to mount the throne; whilst innocencie and integrity, faith and truth, are trampled in the dust. *Job*, who so bitterly complains of the *arrows of God*, was deeply wounded with this *dart of Satan*, this murmuring impatience of afflicted souls; in an envious discontent, griev'd that iniquity prospers in their enemies, whilst innocencie suffers in themselves. But that we may calm this bosome-tempest, and still this secret murmur, we will give answer to the Souls Complaint, whilst buffeted by Satan in this Spiritual conflict.

Pl 55. 22.

1 Pet. 5. 6, 7.

Job 6. 4.

ch. 21. 6, 7, &c.

The Words of Complaint.

E

"Oh the deep infidelity of my *false heart*! and diffident impatiencie
 "of my *troubled soul*! wounding my Conscience, and grieving my
 "spirit with a secret muttering. yea sometimes an open complaint
 "against God in the order of his providence! Whilst I behold the
 "prosperity of the wicked, and the tribulations of the godly; Babylon
 "sit as a Queen, and Jerusalem lie in the dust: yea, whilst I see Re-
 "ligion suppress'd with Violence, Truth blasphemed by Heresie, and
 "Piety smother'd with Contempt; and on the contrary, I see Pro-
 "faneness exalted, Sacrilege magnified, and Injustice prosper.
 "Upon these thoughts, oh! how does Satan suggest to my troubled
 "mind and discontented soul, no less then blasphemy, either against

K

"Gods"

Ps. 73. 11. "Gods omniscience, or against his justice! *Against his omniscience,*
 "denying that all-seeing eye of his providence, as if the world were
 "govern'd blindfold; and ready I am to say with those the Psalmist
 "speaks of, *Doth God know? and is there knowledge in the most High?*
 "If this cloud be dispell'd, this temptation repulst, Satan he renews
 "his assault and my affliction, by blasphemous thoughts against Gods
 "justice; as if he regarded not the sufferings of the good, notwith-
 "standing their innocencie, he continuing his blessings upon the evil, A
 "notwithstanding their iniquity: So that I am ready to say with
 "those profane persons and distrustful souls, *It is vain to serve God,*
 "and what profit is it that we keep his ordinances? Oh! these, these
 "thoughts of Atheism and infidelity, of envy and impatience, I find
 "by sinful and sad experience, they are a smoky vapor ascending from
 "the infernal pit, which clouds the judgment of my mind, damps the
 "comfort of my soul, choaks the life of grace, and even drives away B
 "the Spirit of my God.

(1.) *The Grounds of Comfort, as to the Tribulations of the Godly.*

Job 5. 6. 1. *The order of Gods providence: Affliction cometh not forth of the dust, neither doth trouble spring out of the ground; it is not a thing that happens by chance, but is ordered of providence. Which providence of God, as it is general over all the Creatures, so is it special over all his Children; in which special providence of his it is, that as he afflicts in mercy and truth, so he saves in wisdom and power.*
 Isa. 10. 5. (1.) He afflicts in mercy and truth. God it is that afflicts: Men that injure or oppress, are but his Instruments to chastise, by his providence ordering their rage, for the trial of the faithful; their malice, for the correction of his children. Thus, *Deliver my soul,*
 Ps. 17. 13, 14. (says David) *deliver my soul from the wicked which is thy sword, from the men which are thy hand, O Lord.* The wicked who persecute, are Gods sword with which he wounds, his hand with which he strikes. Thus Job, when Satan himself had smote him, yet we hear his complaint; *Have pity upon me, have pity upon me, O my friends! for the hand of the Lord hath touched me.* Thus, God it is that afflicts, and that in mercy: God, we say, he hath *paternam animam*, as well as *maternum affectum*; his love is fatherly for care, as well as motherly for tenderness. As a Father then, he will sometimes humble his children by afflictions, sustaining them with his hand; not as a mother still indulge them in delights, cockering them on his knee. And as he afflicts in mercy, so in truth. Hear David's acknowledgment unto God, saying, *I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me.* Wherefore it's well said, that all the troubles and E

and distresses which befall the faithful, though *amara sagitta*, yet *ex dulci manu Dei*; though bitter arrows, yet from the sweet hand of God; whose special providence over his children is such, that he afflicts them even in mercy and in truth. (2.) He saves them too in wisdom and in power; his wisdom ordering the means, and his power effecting the work of their salvation, notwithstanding all difficulties and seeming impossibilities of their deliverance; all secondary causes being linkt together in one chain of Divine providence, which the *Heathens* feigned to be fastened at *Jupiters* Chair, and we *Christians* believe to be held in Gods hand, in him is the sole ordering and disposing of them. And therefore, *Fear thou not* (says God to the true Israel) *fear thou not, for I am with thee; be not dismayed, for I am thy God, I will strengthen thee, yea, I will help thee, yea, I will uphold thee with the right hand of my righteousness.* Gods patronage and protection is not like that of men; of which *Salvian* complain'd in his times, that *Hac lege defendunt miseros, ut miseriores faciant defendendo*: Upon this account they defend the miserable, that they may make them the more miserable by defending them; like the thorny bush, to which when in the storm the poor sheep runs for shelter, it loseth its fleece. It is not thus with God; He is *Sol & Scutum*, a Sun and Shield; as a Sun to enlighten in the midst of darkness, so a Shield to defend in the midst of dangers. Yea, such is Gods wisdom and power in his special providence over the faithful, that he then saves, when his people seem to be past succor. Thus it is said, *The Lord shall judge his people, when he seeth that their power is gone.* And wherefore this, but that they may have the greater joy, and he the greater glory in their deliverance?

2. *The truth of Gods promise.* Amongst many promises, fix we upon that by the Prophet, where God at once answers the complaint of a profane diffidence, and strengthens the comforts of a weak faith. The complaint is, *That it was in vain to serve God, seeing the proud become happy, the wicked exalted, and they that tempt God are delivered.* Well, says God, *the day cometh, that shall burn as an oven, and all the proud, yea all that do wickedly shall be as stubble.* And that we may discern between the righteous and the wicked, between him that serveth God, and him that serveth him not; this is the promise concerning the godly, *They shall be mine* (saith the Lord of Hosts) *in that day when I make up my jewels, and I will spare them as a man spareth his own son that serveth him.* In this gracious promise see a divine *Climax*, a sacred gradation of goodness and love. The Judgment of wrath threatned by God, is compared unto a *devouring fire*, in whose destroying flames God gives the promise to preserve his Saints. And at once to raise their confidence, and enlarge their comfort, he declares the grounds of property and preciousness, the relation of sons and service, which do engage his Almighty self for their safe protection and sure deliverance. Observe then, in

Isa. 41. 10.

Salv. de gub.
Dei, l. 3.

Ps. 84. 11.

Deut. 32. 36.

Mal. 3. 17, 18.

v. 14, 15.

the raging fury of a devouring fire, who is't that first does not think of saving his own goods? And amongst his own goods, what is of most worth and value, his treasure; and of his treasure, what is most choise and precious, his *jewels*? Yet who doth not more highly prize, and will not more eagerly save his child in the cradle, then his jewel in the cabinet? And amongst children, the treasure of our bowels, and so the chief in our affections, amongst those, if any child be a jewel, more precious and dear then another, sure it must be that, whose dutifulness of filial obedience adds to the tenderness of natural relation. Now this is here the gradation of Gods goodness and love, for his peoples protection and deliverance; they are by property *his own goods*; for so says God, *they shall be mine*: And to this property is added preciousness, they are his choise goods, *his treasure*; his chief treasure, *his jewels*: *They shall be mine (saith the Lord) in that day when I make up my jewels*: Jewels here cut and squar'd by affliction, then polish'd and made up into a royal diadem. Yea, because nothing adorns the body, that can be so dear as what issues from the loins; the fruit of the womb being the object of the bowels, most tenderly beloved; therefore God, to testifie his love, he owns his Saints as his sons; *I will spare them as a man spareth his son*. But may not undutifulness harden the heart, and shut up the bowels of the most tender parent? Yes sure: But then, a dutiful obedience must certainly the more abundantly melt the heart and enlarge the bowels in compassion and love. And so is it here with God; he will spare his Saints, as a father his son; and that, as his most dutifully obedient, so his most tenderly beloved son, *the son that serveth him*.

3. *The example of Christ*. The two Disciples which went to *Emmaus*, do make our Saviours ignominious death an argument to doubt and question; but he, the sure argument to prove and confirm that he was the *Messiah*, who came to redeem Israel: For (saith he) *ought not Christ to have suffered these things, and to enter into his glory*? Yea, in respect of the analogie and correspondencie betwixt the head and members, Christ and his Church, this was a comely and beautiful order of Gods decree; for that, *It became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through suffering*. Wherefore as our redemption was not perfected, so nor shall our salvation be consummated, without suffering of afflictions: For that, *Whom God did foreknow in his Election of grace, he did predestinate to be conformed to the image of his Son*; conformed here in sufferings and holiness, and conformed hereafter in glory and happiness. Good then is the exhortation of S. Paul, *That we run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith, who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne*

Luk. 24.

v. 26.

Heb. 2. 10.

Rom. 8. 29.

Heb. 12. 1, 2.

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throne of God. And the Apostle will have us thus seriously to consider Christ, lest we be weary and faint in our minds. For as (Prosper observes) *Malus miles est qui Imperatorem gemens sequitur*; He is a cowardly Soldier that follows his General with mourning into the battel: He is a faint-hearted Christian, that follows Christ with heaviness in his afflictions. The Apostles were right indeed, when they departed from the Council, rejoicing that they were counted worthy to suffer for the name of Christ. And thus S. Paul; I rejoice (saith he) in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh, for his bodies sake which is the Church, whereof I am made a Minister. The Apostle rejoiceth in his afflictions; and what is the ground of his joy, but his conformity with Christ? for that, his afflictions he calls the afflictions of Christ, by vertue of that mystical union, and tender sympathy arising from that union, which is betwixt Christ and the Church, as is that of the head and the body.

v. 3.

AR. 5. 41.

Col. 1. 24.

Now the Apostle calls his sufferings *τα ὑστερήματα*, that which is behind of the afflictions of Christ; we must know (as Lyranus well) that the sufferings of Christ are twofold. 1. Those afflictions which he suffered in *corpore proprio*, in his natural body, these he did compleat and perfect by himself. 2. Those afflictions which he still suffers in *corpore mystico*, in his body mystical, and these are fulfilled and consummated in his members. Wherefore saith the Apostle, that he fills up what is behind of the afflictions of Christ in his flesh, not in Christs body. No room then for Romish indulgences; for that S. Paul suffered for the Churches sake, yet not by way of satisfaction, but of edification, the better to confirm the Church in the faith of Christ. And therefore when he says that he suffered for the Church, he subjoins, *of which I am made a Minister*, not of which I am made a Mediator. Wherefore now, thou that complaineest of thy afflictions, and persecutions, and troubles, tell me, dost thou think to be Christs disciple, and not follow him; or dost thou think to follow him, and not take up thy cross? Was the Captain of thy salvation made perfect through sufferings, and dost thou think to be partaker of salvation by him, and not have fellowship of the sufferings with him? Was he himself crown'd with thorns, and dost thou expect that he should here crown thee with rose-buds? No sure, it were proud presumption with the sons of Zebedee to aspire to Christs throne, unless we drink of Christs cup. Wherefore let all the children of God look upon their Saviour, and elder brother Christ Jesus, and so shall his example of patience be a sure ground of comfort in all their afflictions.

Lyr. in loc.

Mat. 10. 37.

Joh. 5. 33.

4. *The pattern of Gods Saints.* Christ, as he promiseth his Disciples peace in him, so he foretels them of tribulations in the world; which we find fulfilled, when the Apostle tels us that they were become in their sufferings *θεατρον τῶ κόσμου*, a Theatre unto the world, and to Angels,

Sen. l. de provid.

Act. 14. 22.

2 Tim. 3. 12.

Heb. 12. 6.

v. 8.

Heb. 12. 10.

Ps. 11. 4.

Heb. 12. 11.

2 Cor. 4. 17.

Angels, and to men. The sufferings of the Apostles became a wonder to the very Angels. *Optimi milites ad durissima mittuntur*; The stoutest Soldiers are put upon the hottest service, and so the holiest Saints upon the sharpest sufferings. And therefore S. Paul, he would have no man moved from the steadfastness of his faith, by the greatness of his troubles; for that, *we are thereunto appointed of God: Ad hoc destinati*, it is the ordinance and appointment of God, that through much tribulation we should enter into the kingdom of God. No passage into Paradise, but under the Cherubims flaming sword; no wearing of the Crown, without bearing of the Cross; no reigning with Christ in heaven, without first suffering with, or for Christ on earth. And therefore S. Paul is positive and plain; *All that will live godly in Christ Jesus, shall suffer persecutions*; persecutions either from a reviling tongue, or an oppressing hand, either from the world without, or the flesh within, and from Satan in both. Wherefore, whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. We say, *Unicum habuit Deus filium sine flagitio; sine flagello, nullum*: God, he hath only one Son without transgression, but no one Son without affliction. Wherefore, so far ought afflictions to be from damping, that they should be arguments of confirming our assurance of Gods love; for that, *if we be without chastisement, whereof all are partakers, then are we bastards, and not sons*; formal Hypocrites, but not true Children of God.

5. *The spiritual benefit of afflictions.* It is said, *Schola crucis schola lucis*; Affliction gives instruction, either for the mortifying some sin, or the quickening of some grace: And therefore God, as an indulgent Father, *he chastens his children for their profit, that they may be partakers of his holiness*. Afflictions to a faithful heart, are as the waters to Noah's Ark, to raise it higher towards Heaven. Hear David, *The Lord is in his holy temple, the Lords throne is in heaven, his eyes behold, his eye-lids try the children of men*. Why his eye-lids, and not his eyes? *Quia oculos claudendo, &c.* (saith the Expositor) Because by leaving us a while in our necessities and troubles, & *fidem probat & amorem*, he tries the sincerity of our faith, and truth of our love. Wherefore, though no affliction for the present is joyous, but grievous, yet let not the children of God have such a sense of the suffering, that they be dejected with sorrow; for that, *afterwards it brings forth the peaceable fruit of righteousness*. So that the sweet peace of a good Conscience, shall outvie the bitter grief of an afflicted Condition; the miseries of this life weaning the soul from the love of the world, and enflaming the heart with holy desires and longings after Christ and his Kingdom.

6. *The eternal reward of suffering patiently.* Our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. Observe the Apostles Antithesis: For affliction, here is glory; for light affliction, a weight of glory; and for momentary,

momentary, eternal. And now, if we take in the Apostles καὶ ὑπερβολῶν εἰς ὑπερβολῶν, then have we an excellencie of glory, beyond all hyperboles. Therefore well might the Apostle say, that *the sufferings of this life, they are not worthy to be compared with the glory that shall be revealed in us.* Observe; λογίζομαι, says the Apostle, *I reckon*: And indeed, none could reckon so well as he; for that, we find he suffered more of present afflictions, and he saw more of the future glory, then any other whatsoever: And therefore well might he come in with his λογίζομαι, and say, After right reckoning I thus gather the sum, or after long reasoning I thus determine the question, that *the sufferings of this life, they are not worthy to be compared with the glory that shall be revealed in us.*

Rom. 8. 18.

2 Cor. 11.
2 Cor. 12.

A thousand years sufferings for Christ, with a thousand years service in his Church, cannot merit one days being in Gods Courts, one days enjoyment of heavenly blifs. Yea, though every trouble which attends the profession of holiness, were a struggling death, and every temptation a present hell; yet were the reward of glory infinitely transcending the proportion of our sufferings: And therefore, *Blessed are ye, saith our Lord and Saviour, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake; rejoice and be exceeding glad, for great is your reward in heaven.* In heaven is life, and that eternal; a Crown, and that of glory; an inheritance, and that of a kingdom. Tell me then, O man, what is more desireable then life? what life more excellent then that of glory? what glory more glorious then that of a Kingdom? what Kingdom more firm then that by inheritance? Now, know then, that life, and eternal life; glory, and a Crown of glory; a Kingdom, and a Kingdom by inheritance, is the reward of those who suffer in the way of righteousness, for the name of Christ. This that which made that νεφέλη μαρτύρων, that *cloud of witnesses*, those many Worthies of whom the world was not worthy; this was that, I say, which made them endure with chearfulness, and persevere with constancie, even the respect they had to the recompence of reward. *Consideratio promii minuit vim flagelli*; the consideration of the eternal reward, weakened the force of the temporal trouble.

Mat. 5. 11, 12

Rom 6. 23.
1 Pet. 5. 4.
1 Pet. 1. 4.Heb. 11. &
Heb. 1. 1.Heb. 11. 26.
Hug. Cardin.
in loc.

The Rules of Direction.

1. Betake thy self to a sincere repentance; in a strict examination of Conscience, a solemn humiliation of soul, and a true reformation of life. (1.) A strict examination of Conscience: for that, the same afflictions may be at once, as persecutions for righteousness, and trials of grace, so also corrections for sin. Indeed, sin is the cause of all affliction; so that Christ, he had not suffered, had he not took upon him our sin. And therefore did *Elihu* say right, that though God *withdraws not his eyes from the righteous*, yet does he *suffer them to be*

Job 36. 7, 8,
9, 10.

Lm. 3. 40.

Ps. 139. 23.

Isa. 26. 11
Isa. 42. 25.
Mic. 6. 9.

Ps. 119. 71.

v. 67.

Isa. 48. 10.

A. 9. 15.
2 Tim. 2. 21.

Gen. 35. 1. &c.

be holden in cords of affliction; that he may shew them their transgressions; and so, opening their ear to discipline, they may return from their iniquity. Requisite then it is, that the children of God in their afflictions take up the resolution of the faithful, to search and try their ways, to find out not only those sins which have procured, but which have deserv'd the afflictions of Gods hand: And this is no ways done, but by strict examination of Conscience, that key which unlocks the Closet of our hearts, where all our Books of Accounts lie. And when this is done, to prevent the subtlety of Satan, and the deceitfulness of our own hearts, let Davids prayer be a part of our devotion; *Search me, O God, and know my heart, try me and know my thoughts, and see if there be yet any wicked way in me, and lead me in the way everlasting.*

(2.) A solemn humiliation of soul. Sin is the sting, as of death, so of suffering: And therefore the feeling of our suffering, is to lead us to the sense of our sin; and so our correction is for our humiliation. But if desolation be threatned, and we not instructed; if Gods hand be lifted up, and we not see it; yea, if the *fire burn*, and we not feel; if the *rod speak*, and we not hear; but, as we have been wanton in mercies, we be senseless too in judgments; needs must our ruine be as desperate, as our hearts are stupid. Whereas, he makes an happy advantage to his soul, who gains repentance by his trouble; for he shall then get salvation by his repentance.

(3.) A true reformation of life. The poison taken out of the Viper, it becomes an wholsom medicine; and the curse taken out of affliction, it becomes a divine admonition, and is made use of by God upon his children, not to destroy, but to instruct, not to plague, but to heal. Thus saith David; *It is good for me that I have been afflicted*; and what's the reason? In that, before I was afflicted, *I went astray, but now have I kept thy word*. What wise Patient then will not more prize the healthfulness, then loath the bitterness of that potion which is prescrib'd him by an able & careful Physitian? And so, what dutiful Child of God will not more value the benefit, then fear the sufferings of those afflictions, which are laid upon him by so wise and indulgent a Father? Needs must this administer much comfort to the afflicted Saints of God, rightly to consider, that God casts into the furnace of affliction, *non ut frangatur, sed ut coquatur*, (as S. Augustine) not that the vessel may be destroyed, but renewed; made what S. Paul was, a *vessel of election*, or as S. Paul speaks, a *vessel of honor*, meet for the Masters use. Seeing this then is one main end of afflictions, the overthrow of sin, and the renewing in grace; be careful (O thou afflicted soul!) in this, even the reformation of life. Thus it was with good Jacob, when he was afflicted with the cruelty of his sons, and the fear of the Canaanites, he then remembers his vow and fulfils it, he then orders his household and reforms it; then the strange gods are put away, and in zeal to Gods worship he

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goes to build him an *Altar at Bethel*. Doubtless, he loseth the benefit of afflictions, that is not better'd by them; for that, like *Jonathan's arrows*, they are not intended to the godly to wound, but to warn; not to kill, but to admonish.

1 Sam. 20. 20.

Outward afflictions become like the *clondy pillar*, they have a dark side to the *Egyptians*, that is, wrath and vengeance to the obstinate; but a light side to the *Israelites*, that is, correction and instruction to the penitent. The metal and the dross have the same fire, but not the same effect; the metal is refin'd, and the dross is consumed: yea, the same judgments of God are to the godly corrections and trials, which to the wicked are vengeance and punishment: The sufferings of the godly, though materially the same, yet differ much from those of the wicked, even as much as chastisements of love differ from judgments of wrath, or healing medicines from destructive potions. *To illustrate this*: Suppose two men have their hands cut off, the one by sentence of the Judge, the other by the advice of the Chyrurgion; the matter of the suffering is the same, not the manner and form; for to the one it is a cure, to the other a punishment; to the one an healing of a sore, to the other an executing of justice. The afflictions then of Gods children, they are not *formal punishments*; for that, though they be occasioned by sin, yet are they not inflicted by way of revenge, which is the true nature of punishment properly so called. Indeed, God cannot be rightly said to punish those sins which he forgives; for that, Christ being our Mediator, takes away guilt and punishment too. And therefore God so *forgives iniquity, that he remembers it no more*: But sure, remember it he does, if after forgiveness he yet punish it.

Jer. 31. 34.

Whereas then, notwithstanding God had told *David* by the Prophet, that he had *put away his sin*; yet he both threatens, and afterwards executes wrath against him by reason of his sin. And whereas, notwithstanding God had told *Moses*, that he had *pardoned the people*; yet he tells him, that none of them that murmured should enter Canaan: In both these we may not think, that there was any punishment by way of satisfaction unto God, but chastisement by way of admonition both to themselves and others: For, where there is remission, there is perfect reconciliation; and where there is perfect reconciliation, there must needs be full satisfaction. So that, *There is no condemnation to them which are in Christ Jesus*; and if no condemnation, then no punishment: For what is punishment, but the execution of the just condemnation which is past by God upon the guilt of sin? *S. Augustine* then gives us a short and full resolution, that *verè Christus communicando nobiscum sine culpa penam, & culpam solvit & penam*; Christ by communicating with us of punishment without sin, hath taken away both sin and punishment. The afflictions then of the faithful, they proceed from God as a provident Father, not as an avenging Judge; and are not for satisfying of his

2 Sam. 12. 14.

Numb. 14. 23.

Rom. 8. 1.

justice, but the reforming of *their* lives. To close: What is it that most retards our pace, tyres our spirits, and dulls our vigor in the way to life and glory, but the Corruption in our hearts, and the Cross on our shoulders? By so much then shall we the better bear our Cross, by how much we the more subdue our Corruption. *To instance:* Root out Vainglory, and ô how much is taken away from the weight of Infamy? Root out Pride, and ô how much is taken away from the weight of Poverty? Root out Wrath, and ô how much is taken away from the weight of Injury? So that, the better to bear our Cross, what can be more effectual then this, to reform our lives?

Pf. 86. 7.

Pf. 116. 3, 4.

Pf. 50. 15.

Exod. 32. 10.

Pf. 60. 11.

Pf. 4. 1.
Pf. 32. 7.

2. *To the exercise of a sincere repentance, join the invocation of fervent prayer.* See Davids resolution; *In the day of my trouble I will call upon the Lord.* And according to his resolution, see his practice: *The sorrows of death compassed me, and the pains of hell got hold upon me; I found trouble and sorrow; then called I upon the name of the Lord; O Lord, I beseech thee deliver my soul.* And for our encouragement to this duty, we have the comfort of Gods promise: *Call upon me in the day of trouble; I will deliver thee, and thou shalt glorifie me.* O the divine power of fervent prayer, which by an holy importunity does even *vincere invincibilem*, overcome him who is invincible. *Let me alone,* (says God to Moses) *let me alone!* *Domine, quis tenet te?* (saith the Father) *Lord, who holds thee?* Why, the instance and importunity of *Moses* prayer. Let not then (O afflicted soul!) let not the extremity of thy distress dead the vigor of thy faith, or damp the importunity of thy devotion: No; as the thickest darkness of the night, is nearest to the dawning of the morn; and the lowest Ebb, to the Tides return: Thus the greatest misery, which in natural men prompts to despair, in the spiritual man becomes a ground of hope, and a rule of comfort; knowing well, that of *David* is good instruction as well as true devotion, a maxim of faith as well as a petition of prayer; *Help Lord, for vain is the help of man.* When our affliction then is sharpest, let our devotion be hottest; and the more fervent is our prayer, the more near shall be our help.

The tears of the afflicted, when poured forth in *fervent prayer*, cannot so fall to the ground, but that their cry does ascend unto heaven, and prevail with God for a blessing: So that, he shall either overshadow them with his wing, or support them with his hand; either protect them by his power, or sustain them with his grace; either give them deliverance out of troubles, or strength to undergo them. And indeed, by so much a greater blessing it is to be strengthened to undergo troubles, then to have present deliverance out of them; by how much spiritual graces are more excellent then temporal mercies. A greater blessedness was that of *David*, when enlarged in his distress, then, when encompassed with songs of deliverance. *Hear me when*

when I call, O God of my righteousness; thou hast enlarged me, when I was in distress. Upon this saith S. Chrysostom excellently, *ὅτι θλίψαι ἐπαύτωας, ὅχι τὴν θλίψιν ἀπήλασας*: He saith not, thou hast kept trouble quite from me, or thou hast quite rid me out of trouble; but that which is *ῥύμψον καὶ παράδοξον*, a wonder and paradox to the world; In the midst of my distress, *ὅν αὐδαίει εἶναι παρὰ σκεύασας*, thou hast placed my soul in rest. Let it be thy prayer then (O distressed soul!) in all thine afflictions, that God will either support thee by his grace, or deliver thee by his power. And so,

Chrys. in loc.

3. To the invocation of fervent prayer, join an humble submission unto Gods will. For that, God oftentimes deals with his children by way of exchange and commutation: denying them wealth, he gives contentment; denying peace, he gives patience; denying an end of troubles, he gives strength to undergo them. Such is Gods wisdom, that he knows; and such is his goodness, that he gives what is best and fittest for his to receive. Wherefore S. Peter's admonition is savingly good; *Humble yourselves under the mighty hand of God, that he may exalt you in due time, casting all your care upon him, for he careth for you*. Casting all your care upon him! what, may not Benjamin then have his sack, and Christ his bag? may not the Master provide for his family, and the Father for his children? Yes sure. When the Apostle then will have us to cast all our care upon God, he does not exclude any prudential providence, but all sinful diffidence; he does not forbid any moderate care, but all immoderate carefulness. Wherefore, so cast we our care upon God, as that in all things we humbly submit unto his will. With old Eli, in our greatest dangers and deepest necessities, say, *It is the Lord, let him do what seemeth him good*. Or as Judas Macchabeus, in the midst of the calamities of his Nation; *As the will of God is in heaven, so let him do*. Indeed, a greater proof of grace there cannot be then this, in the midst of afflictions humbly to submit unto the will of God: For though there be no striving with our Maker, yet how does froward Nature still prompt us to a quarrel, in our murmuring against him? Oh in how sweet and divine a temper then is that mans soul! who, when Gods hand is upon his back, he hath his own hand presently upon his mouth, and is at David's -- *Tacui Domine, quia tu fecisti*; *I was dumb, and opened not my mouth, because it was thou Lord that didst it*.

1 Pet. 5 6, 7.

1 Sam. 3. 18.

1 Macch 3. 60.

Ps. 29. 10.

4. To an humble submission unto Gods will, join a patient expectation of his help. Hear the Psalmists advice sound and saving; *Rest in the Lord and wait patiently for him, and he shall bring forth thy righteousness as the light, and thy just dealing as the noon-day*. Gods children must have a patient expectation of Gods help; for without him all is but vanity; all policie and strength, all wisdom and wealth, without God, they are but like *Jonahs gourd*, when the sun beats hottest, when trouble and affliction is the greatest, then do they

Ps. 37. 5, 7.

Jon. 4. 7, 8.

1 King. 13. 4.

Deut. 33. 27.

Ps. 54. 14, 15.

Luk. 22. 53.

Ps. 102. 13.

Ps. 110. 3.

Jam. 5. 7.

Ps. 97. 11.

Isa. 34. 8.

Ps. 102. 13.

Act. 1. 7.

vanish and come to nothing. The arm of flesh, like *Jeroboams hand*, shall suddenly wither; but the arms of the Almighty are *everlasting*, stretcht out to all eternity for the defence of his chosen. Water then of the River may be more ready, but that of the Fountain is the more pure: We may look upon mans help as nearest at hand, but it is Gods succor which brings safety in the end. Wherefore the patient expectation of Gods people must be for Gods help; being assured, *The Lord will not cast off his people, neither will he forsake his inheritance; but judgment shall return unto righteousness, and all the upright in heart shall follow it.* Know, afflictions they have their set time, and deliverance its appointed season. Thus *Israels bondage in Egypt*, the *Jews Captivity in Babylon*, both were determined; and our Saviour when laid hold on to be carried away to his passion, he tells the Jews, *that was their hour and power of darkness.* And as thus afflictions have their appointed time, so hath deliverance its appointed season. So the Psalmist; *Thou O Lord shalt arise, and have mercy upon Sion; for the time to favour her, yea the set time is come.* And again, *Thy people shall be willing in the day of thy power.* Which is spoken prophetically of Christ, who notwithstanding his enemies hour and power of darkness, yet hath he his prefixed and determined time for victory and conquest.

Every thing is *beautiful in its season*: The husbandman will not expect his harvest in the Spring, nor mow down his Corn in the blade; but doth wait the *appointed time of the year, for the precious fruit of the earth*; as is *S. James's Simile*. Thus, be it so, that the people of God oppressed with misery, seem to be laid dead in their graves, yet are they but as seed cast in the furrows; *Light is then sown for the righteous*; and they must wait till harvest, the set time of their restauration and deliverance. Yea, shall we not allow that in God, we approve in men? Does humane authority constitute the appointed seasons of Civil Judicature; so that the greatest injuries and most violent oppressions must wait their legal process, and men may not prescribe their own times of hearing or of sentence? And what; shall not God then much rather appoint his day or year, his time and season of recompences, *for the controversies of Sion*? We must therefore wait, not prescribe the time of being heard in our suit, and eas'd of our trouble; seeing God hath his *day of visitation*, a set time wherein *he will have mercy upon Sion.* To close then; if afflictions have their set time, and deliverance its appointed season; seeing our Saviour hath told us, *That times and seasons are in Gods hand*; let this be a sure Rule of direction to all Gods children, even a patient expectation of Gods help.

5: *To the patient expectatoin of Gods help, join a firm resolution of enduring unto the end*: And when the expectation of help does fail, this resolution to endure, will hold good; knowing the premonition, and promise too of our Saviour, who having premonisht us that

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that in these latter days Brother should betray brother to death, and the father the son, and the children should rise up against their parents and cause them to be put to death, and that the faithful should be hated of all men for his name sake; our Saviour presently subjoins to this premonition, this promise, *He that shall endure unto the end, the same shall be saved. Finis coronat opus*; the evening crowns the day.

Mat. 13. 12, 13.

A Constancie it is that gives the garland to all vertuous actions: A Believer is not conquered, till his spirit be subdued: whilst he retains a calm conscience, and a resolute mind, even in the loss of goods, liberty, and life it self, he conquers through patience; his cause prevails in his constancie, and grace in his perseverance. Let this then be the confident resolution of thy soul (O distressed Saint and servant of Christ!) *That neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate thee from the love of God which is in Christ Iesus our Lord.* What though afflictions be great, yet is this life but short; and the more we do sow, the more we shall reap; the more we here *sow in tears*, the more we shall hereafter *reap in joy*; for that, the more excellent is our grace of patience, the more abundant shall be our reward of glory.

Rom. 8. 38, 39.

Pl. 1. 25. 5.

A patient suffering of afflictions, it is the right *way-mark* in our passage and pilgrimage to heaven: And who will not the better pass the dirt and mire, that knows his way is right? Yea, he that will according to S. Pauls phrase, *ἐν ὁμοειδίᾳ, walk with a right foot*, it must be in this *strait path*: He that will walk with a right foot according to the truth of the Gospel, it must be in this strait path of suffering afflictions, the way of Gods chosen *hedg'd with thorns*. Wherefore, *be patient, and stablish your hearts*, (O ye afflicted souls!) *for the coming of the Lord draweth nigh*: yea, *Behold*, says Christ, *behold I come quickly, and my reward is with me*. Now then, as our Saviour bids, *watch and pray, for blessed is that servant whom his Lord when he cometh shall find so doing*: So again, Be patient and endure; for blessed is that servant whom his Lord when he cometh shall find so suffering; as doing of his will, so suffering for his name. Imitate we *David*, who neither murmurs against God, nor inveighs against his enemies, nor cries out of his troubles; but chides and complains of himself to himself; *Why art thou so troubled, O my soul! and why art thou so disquieted within me?* I can bear all sorrows but thine, all afflictions but thine; O be not thou cast down, and I shall stand firm; be not thou dejected, and I shall be comforted; do not thou shrink, and I shall prevail: See, O see a crown attends thy constancie, and songs of deliverance thy faithfulness and perseverance.

Gal. 2. 14.

Hos. 2. 6.
Jam. 5. 8.
Rev. 22. 12.

Mat. 24. 42, 46.

Pl. 42. 11.

(2.) *The Grounds of Comfort, as to the Prosperity of the Wicked.*

1. *Wicked men are in a certain instability, notwithstanding their present prosperity.* For, that dignity, pomp, and peace cannot stand firm, which is founded upon sin, though ne'r so successful. True it is, though men generally regard not Religion indeed, yet they all plead Religion in pretence; and Piety is still made a drudge to base ends, and the Lacquey to attend all politique designs. But, as there is nothing more reproachful to Gods name, so is there nothing more hateful to Gods nature; and what Gods soul perfectly hates, his hand will most severely punish, however it may seem to prosper for the present. Let *David's* advice then be as acceptable, as it is seasonable; *Fret not thy self because of evil doers, neither be thou envious against the workers of iniquity.* And the reason is good; for, *they shall be cut down like the grass, and wither as the green herb.* Sometimes the wicked, like the green herb, they wither in their spring, they fall in their rise, they perish in the beginnings of their mischievous designs; but if they do come to a full growth, they grow but to harvest, the fit season of their cutting off. See another Simile very emphatical: *The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs, they shall consume, into smoke shall they consume away.* The Metaphor is very expressive and full: The thriving worldlings, like the fatted lambs, God reserves them for the sacrifices of his vengeance, and they shall consume, even as the smoke, so shall they consume away; *as the smoke*, when it is at its highest ascent, so the wicked, when at their highest advancement, they then suddenly vanish and come to nothing.

The wicked of the world, though ne'r so high and mighty, they shall be *written in the earth*; opposite directly to that of the godly, though ne'r so low and weak, *whose names are written in heaven.* The men of this world, they have their *portion in this life*; but as for the Citizens of heaven, their inheritance is eternal. As the godly then are made blessed in an heavenly happiness, so sometimes the wicked in an earthly. But, as the men of the world are said to have their names written in the earth for their temporal felicitie, so also for their certain instability, yea their sudden destruction. For, how suddenly are their names wip'd out by the hand of Providence, who are only written in the earth; whose foundation of felicity is no more than vanity, yea, is sin it self? Further yet; what we prize and would preserve in memory, we engrave in marble or in brass; but what we lightly esteem, *quasi per lulum*, as it were in a sport, we write it in the dust, or upon the ground. Thus *the godly shall be had in everlasting remembrance, but the memory of the wicked shall rot*: The former

P. 37. 1.

v. 2.

v. 2c.

Jer. 17. 13.
Luk. 10. 20.
Pl. 17. 14.

Prov. 10. 7

former are written in heaven, the latter in the earth. The godly, though temporally miserable, yet shall they be eternally happy; the wicked, though temporally happy, yet shall they be eternally miserable.

Away then with all envious repinings or murmuring impatience at the flourishing prosperity of the wicked. What! dost thou wonder that so just a God should suffer so horrid injustice to go unpunished? Know'st thou not, that God oft-times deals with men of a reprobate sense, as the Physician with his Patient in a desperate sickness? He gives them over, and permits them to have whatsoever they desire: A condition this, sure, not to be envied at in thy worst of enemies. And thus, *Magna (yea maxima) ira est, quando peccantibus non irascitur Deus*; God is most severe, when being provoked by sin, he withholds from punishing; and is then most angry, when he least discovers his wrath; leaving men to their own wills, and so to work their own perdition, by their own profaneness. The liberty of lust is the greatest bondage, and uncontroll'd prosperity the forest plague: which made Tertullian say, *O servum illum beatum cujus emendationi Dominus instat, cui dignatur irasci!* O blessed is that servant with whom the Lord will vouchsafe to be angry, that he may amend him!

Hier. ep. 33 &
in Ps. 140.

Tert. de pat. c. 11.

2. *The Churches assured preservation, notwithstanding her present persecution*: Which assurance is founded upon Gods promise, and her own experience. 1. This assurance is founded upon Gods promise, and that confirm'd by oath; when speaking of the Royal Prophet as a Type of Christ, who alone in person and kingdom is eternal; of him saith God, *Once (and that once for all, yea for ever) once have I sworn by my holiness, that I will not fail David; but his seed shall endure for ever, and his throne as the sun before me.* His seed, that is, Christ, and Christ in his Saints, begotten of God through the Spirit, they shall endure for ever. And however the throne of Christ in his Church, like the body of the Sun in the heavens, may sometimes be clouded, yet is not the power of Christ, any more then the light of the Sun, extinguished; but at length, *He shall arise, and the enemies of the Lord shall be scattered; like clouds before the sun, they shall suddenly vanish, and utterly be dispel'd.* And as we have heard the promise of God unto Christ, so hear we the promise of Christ unto his Church, *That the gates of hell shall not prevail against her. The gates*; For the understanding of this, it is easie to observe even in Scripture, how of old in the gate, was held the Court and the Guard, the Judgment and the defence of the City: there the Soldier kept his watch, his guard for defence; and there the Judge had his Tribunal, his Court for Judgment. So that, by the *gates of hell* is meant in a Figure, all the power and policie of hell; all which (saith Christ of his Church) *they shall not prevail against it.* & *αὐτὰ καὶ ὑπερβάντων, non superabunt eam, so Beza*, they shall not overcome

Pl. 89 35, 35.

Pl. 68. 1.

Mat. 16. 18.

come her; yea, they shall be overcome by her; for so the word, as *Sculetus* observes, it is *verbum bellicum*, a warlike word, which signifies the combat and contest of enemies; till one party be subdued and overthrown. The power and policie then of Satan and hell, they may *valere*, but they cannot *prevallere*; they may *versere*, but they cannot *subvertere*; they may shake the Church, but being founded upon the rock *Christ Jesus*, they cannot throw her down; they cannot do with the Church, as with her Temples, rase her foundation; no, Christ will preserve her from levelling. We may observe, the Fabrick of the Universe was not fram'd, but that the Church might be constituted; and therefore God did not rest from his works of creation, till he came to a Church to worship him the Creator. Seeing then the end of forming the world was to constitute a Church, easier it is to shatter in pieces the frame of Nature, then bring to ruine the Church of God.

2 Cor. I. 10.

Naz. Hist. 1.
Pl. 77. 5.

2. The Churches assurance of preservation, founded upon her own experience. The Church frames her argument of faith with *S. Paul*; *God hath deliver'd me, and doth deliver me, and I trust also he will deliver me.* And therefore if we be not *δύλοι τῶν παρόντων*, as *Nazianzen* speaks, *mancipia presentium*, captived in our judgment to things present; but do with *David*, consider the days of old, and the years of ancient times; the Church presents us with a view of that her so glorious a deliverance from under the bondage of *Egypt*, and from under the captivity of *Babylon*; and these so eminent, before Christs coming in the flesh: And since his ascension to heaven, the Church presents us with that her so glorious deliverance from under the *Roman* tyranny, and after from under the *Arian* fury, and of later years from under the *Anabaptists* frensie. These the deliverances of the Church Oecumenical: But, which is more full to our present and particular comfort, the Church presents us with her deliverances here at home, which have been *national*; as, that from the *Danish* inundation of Idolatry, that from the *Romish* infatuation of Popery, and that from the *Marian* deluge of blood, and flames of violent persecution. Thus God having delivered *this his Church* from the conspiracies and violence of *foreign* and *homebred* enemies, from the fire and sword, the wit and malice of cruel persecutors: From these experiments of deliverance, she raiseth her faith to an humble assurance, that he will in the end of all deliver her from the compendium of all, the present rage of *Heresie*, and furious zeal of *Schism*.

Num. 16. 1, &c.

3. The pleadings of Gods providence, thereby justifying the cause of his Church, and discovering the wickedness of her enemies. Thus it was of old: *Corah* and his company, mov'd with malice and envy, conspire against *Moses* and *Aaron*, thereby striking at the root of Magistracy and Ministry. But see the event cleer contrary to their design and expectation: God so orders the matter, in the pleadings and

and disposings of his providence, that thereby *Moses* becomes more honorable, and *Aaron* more eminent; both the *Kingly* and *Priestly* office more illustrious in the eyes of the People. And if we pass from the sacred Scripture to Ecclesiastical History, we find, that whilst the cruel Persecutors of the Primitive Saints thought to have drowned Christianity in a sea of blood, yet then was *sanguis martyrum semen ecclesie*, the blood of the Martyrs the seed of the Church: which became enlarg'd, not destroyed by the sufferings of the Saints. In all those flames of persecutions, the Church, like *Moses bush* it consumed not; but like *Aarons rod*, after her night of distress, she became more fresh and flourishing, more eminent for the purity of her faith and holiness.

Exod. 3. 2.
Num. 17. 3.

Christs conquest over his enemies, is not only military, by a potent and prevailing force, but especially it is judiciary, by just and righteous pleadings; and therefore he first strikes with the rod of his mouth to conviction, and then with the rod of his hand to destruction. God, in the execution of his judgments upon the wicked, he likes well that mens consciences subscribe to the equity of his proceedings, their own practises witnessing against themselves, and their own witness and law too condemning them. Open we our eyes then, and see; In the Churches distress, whilst God frowns upon his people in correcting their sin, how does he still own them in pleading their cause; justifying their profession of righteousness and faith, by the very cross actings of their enemies designs. Yea, it is worthy our observation, That whereas the Enemies of Christs Church have urg'd Gods owning them and their cause, by a continued series of temporal successes, (though this in its self a *Turkish* argument, and so not fit to overthrow or stagger a *Christians* faith;) how does God retort the argument, by giving such signal and remarkable passages of his Providence, that they seem very near giving up to a reprobate sense, who after the voice of Gods word, shall stop their ear to the voice of his providence; in which he brings the pens, and tongues, and practises of the Churches adversaries, to make good her cause, and justify what she hath taught and profess.

Jer. 9.
Mic. 6. 9.

Look we upon the present estate of the *Church of England*; and how do we find it too unhappily like that of the *Church of Judah*? For that, we may say of our several Factions and Schisms, what they say of the children of *Ammon*, *Moab*, and *Mount Seir*; we may truly say of them, that the Church not invading and subduing, nor quelling and suppressing them, when we came out of *Egypt*, even when by a religious Reformation we forsook the Romish superstition; Behold how they reward us! even to cast us out of our possessions; not only the possession of our own temporal estates, but even of Gods holy worship. Now in the depth of this calamity, in which we seem to be forsaken of God, herein does God own his people, that he lays upon their adversaries the curse of the *Midianites*, *Ammonites*, and

2 Chron. 28. 10.

v. 11.

v. 23.
Pl. 44. 4.

Edomites, even one to defeat and destroy another. True it is, Gods power is invincible, his wisdom unsearchable, and his judgment unavoidable; so that he can *command deliverance for Jacob*; or if that will not do it, he can create help for his people. Yet such is the wonder of his providence, that he orders seeming casualties, particular, unexpected, and unthought of emergencies, to bring forward his peoples deliverance: Of which we have ample testimony, in the history of *Ioseph's* advancement by *Pharaoh*, and *Esther's* by *Ahasuerus*; the one to preserve *Israel* in the cradle, and the other to restore him from the grave. Things independent in their relation, un subordinate in their being, God oftentimes makes them concur in the order of his providence for his Church's restauration; that the World may know, it is the counsel of his will, and the work of his hand, acted to this end, even the greater glorification of his own name, and the clearer justification of his peoples cause. Let the providence of God frame the *Argument* of Divine conviction in what *mood* or *figure* he please, sure I am, God will so order the *Premises*, that the *Conclusion* shall be his own glory, and his Church's good: which two are never more eminent, then when in the pleadings of his providence God justifies the cause of his Church, and discovers the wickedness of her adversaries.

The Rules of Direction.

Pl. 73. 17.

v. 22.

v. 18, 19.

Mar. 9. 44.

I. With *David*, enter the Sanctuary of God. *Interiora veritatis penetralia*; so *S. Ambrose*: Search the more secret mysteries of Gods truth. So shalt thou find, the ground of thine impatience is thine ignorance, that thou art *velut jumentum*, as a beast before the Lord: *As a beast*, thou look'st upon the affairs of this life in their outward appearance, with the eye of sense; thou dost not so well view them in their secret providence, by the eye of faith: For that, thus viewing the ungodly in their prosperity, we *understand their latter end*, τὰ ἔσχατα, we become spectators of their last Scene, and thereby see their sad *Catastrophe*; How, being set in slippery places, *God casts them down to destruction, and they are brought to desolation as in a moment.* *Tolluntur in alium, &c.* they are lifted up to the greater height, that they may be crushed in their greater fall; and by how much their precipice is the more steep, by so much is their ruine the more desperate. Yea, which is most dreadful, be the wicked ne'r so lofty and high, yet is there but a trap-door betwixt them and hell; which when death throws open, they drop into the infernal lake; where nothing remains of their glorious pomp, their vast wealth, their large dominion their high dignity, nothing remains but the *worm* and the *fire*, the guilt and the punishment. It may be, for the present, presumption and pride have made them secure in their sin, and they see no danger, they feel no misery; but when they come

to be awakened from their security, oh the weight of that millstone, that mountain that lies upon their backs ! oh the piercings of that sharp sword, that poison'd arrow, which sticks in their hearts ! oh what are the stings, the flames, the furies of a *guilty Conscience* ! how do their knees tremble, their lips quiver, their tongues falter, their throats roar, their hearts languish, and their whole man become fill'd with horror and amazement ! Who art thou then that find'st thy self griev'd at the *prosperity of the wicked* ? Let this still thy murmurings, and quell thine impatience, that entering the Sanctuary of the Lord, thou understandest their latter end.

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2. *Mortifie sin by a sincere repentance.* This, this shall weaken the force, quell the pride, and blast the prosperity of the Churches enemies ; for that, as *S. Hierom* of old, *Nostri vitiis Barbari facti sunt fortes, &c.* The sins of the Christians did strengthen the Barbarians : And even now, without all doubt, the sins of the Orthodox

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do give strength and success to the present Heresies and Schisms. The best purging then of the waters, is, with the Prophet *Elisba*, at the spring-head ; the best curing a wound, is, with the skilful Chyrurgion, at its festered root : The best healing of a Nations miseries, is by removing the cause, in mortifying the sin, and so seeking reconciliation with God by repentance. Thus *Moses*, when he stands in

2 King 2.21.

the gap to divert Gods wrath, and recover his love, he does it by confessing the sin, and bewailing its guilt : And so when *David* seeks

Num. 14.19.

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to stay the violence of the plague, he does it by an *atonement on the Altar*. God indeed still directs his arrows of wrath against the mark of sin ; and therefore if sin be in us, no wonder if wrath be upon us : For, where indeed should the arrow stick, but where the mark is fastened ? If then we will divert the arrow, we must remove the mark ; if we will turn away wrath, we must take away sin. Sin it is which corrupts our best of duties, and taints our best of blessings.

2 Sam. 24.

Corrupts our best of duties ; like leaven, it turns a solemn Passover into a very pollution ; it makes our very prayers unprofitable, God covering himself as with a thick cloud, through which they cannot pass to the Throne of grace. Yea, our sin it is, that taints our best of

Lam. 3.44:

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blessings, blessings temporal ; turning our sweetness of earthly comforts, into the bitterest of earthly curses : even honor, wealth, wit, learning, plenty, peace, which should make us more serviceable unto God, how does sin make them even tributary unto Satan, in the advancement of his kingdom ? Wherefore, in the calamities of our

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Num. 14.19.

2 Sam. 24.

Lam. 3.44.

Exod 9.27:
34, 35.
Pl. 78.34, 35.
36, &c

Clem. Alex.
Strom. l. 2.

Rom. 6. 6.
Col. 2. 11.

the willing purpose of a relenting heart. Oh how is it with some ! They are won with the Gospels sweetness, and Mercy's allurements : Others, they are driven with the Laws curse, and Judgments terrors. The former is like water from a Spring, it flows with freeness ; the latter like water from a Still, which is forc'd with fire. And when men repent as *Pharaoh* in *Egypt*, or as *Israel* in the Wilderness, only on the rack of judgment and wrath ; it is much to be suspected, when once the scourge is taken off, the judgment respires, they then will return to their former pride and impenitence. What *metal* is it that will not melt in the furnace ? and what *heart* so hard, which in the furnace of divine wrath will not melt in mournful penitence ? But hereby is their insincerity and hypocrisy discovered, that when taken out of the fire, they return to their former obduracy. Thus formal and hypocritical persons, they melt in the heat, and harden in the cold ; they thaw in the sun, and freeze in the shade. These repentings *Clemens* of *Alexandria* aptly calls ἐπιμετρητοί μετάνοιαι ; when men ring Changes, as it were ; they sin, and are punish'd ; being punish'd, they repent : And as upon the duty of repentance, their punishment is removed ; so, upon the removal of their punishment, their sin is renewed. If our *Repentance* then be sincere, it is *free, the willing and resolved purpose of a relenting heart.* (2.) *Full* ; as extended to all sin whatsoever. Even the smallest sin in its degree, is deadly in its nature : Of *Vipers*, the least is poisonous ; and to coin pence, is a treasonable act, as well as to coin pounds : Every degree of sin, as every degree of treason, is a violation of the Sovereign Majesty, and therefore Capital. Yea, as *one leak* in the Keel, *one breach* in the bank unrepair'd, is enough to sink the ship, and drown the Country ; so *one sin* allowed of, is enough to destroy the man ; and *one sin* generally unrepented of, is enough to ruine a Kingdom.

Indeed, who can think to obtain his Princes favour, whilst he harbours a Rebel against him in his house ? Who can think to partake of the merit of Christs blood, whilst he hugs the murderer of him in his bosom ? Who can think to avoid Gods wrath, whilst he cherisheth the sin that provokes him ? Had Christ been our Saviour, as most men are his servants ; had he dyed for sin, as most men die to sin, that is, to the halfe, or in part ; our whole salvation had only been a less damnation. But, if we expect Christ should save us to the utmost of a *gracious deliverance*, we must serve him to the utmost of a *faithful repentance* ; crucifying sin, as he was crucified for sin, not in some members, but in the *whole body* ; not reserving any lust, which we are not willing to sacrifice on his Cross. Thus is our repentance sincere, when free, when full ; and thereby to mortifie sin, is the readiest way to remove wrath, and abate the prosperity of the Church's enemies.

3. *Let not the calamities of the Church deter thee, or the prosperity of her enemies seduce thee from the steadfastness of thy faith, the*

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the integrity of her cause, and the innocency of thy sufferings. Innocency is the surest guard: *Goliath* fenc'd with brass, is not so safe, as a naked man arm'd with innocency; and whilst we hold fast our innocency, in all our tribulation, God sets us forth not as Malefactors to suffer, but as Champions to conquer, and after conquest follows a crown. *The way of the Lord* is our surest path, and safest walk; in this the Lord will be our stay and strength, and his Angels our guardians: *He shall give his Angels charge over us, to keep us in all our ways.* Observe, it is *in viis, non in precipitiis*, in our lawful actions, not our unlawful presumptions: we have no promise of support or protection, unless we retain our innocency and uprightness. Being beaten then with the *storms*, and distressed with the *tempest* of Gods judgments, take we heed how we offer to land at any *shore* of carnal interest, or worldly policy: This is dangerous to the soul, lest it shipwrack its faith and its self. Rather, as is best prudence as well as piety, keep we in the *Main*, though pursued with the storm. God will at last *rebuke the wind and the sea*; and so still the tempest; and save the ship; cease his judgments, and deliver his Church. To wind our selves out of worldly troubles, by entangling our selves in sinful courses, is such a folly, or madness rather, as is like his, who thinks to heal his wound by an invenom'd plaister, or cure his disease with a poison'd potion; or indeed, to quench the flame by pouring in oil.

Pf. 91. 11.

And as a sure testimony of our greater integrity, do we with much zeal mortifie that corrupt root of all sinful desires; our *self-love*: From hence, not only come many mens Apostacies, but also most mens complaints, yea all mens impatiencies. How many in a self-love are griev'd for publique calamities. out of a respect to their private interest? Whereas the *upright heart* is griev'd for the contempt of Gods ordinances and truth, the profanation of his Sanctuary and service: These, these should be the subject of our complaint, and the matter of our mourning. But alas! how many with the Israelites, *when God smites them, then they seek him, but their heart is not right with him.* They call upon God, as the Ravens, because hunger-bitten; or as the gaping Earth, because parcht with heat. Their devotion is from an *impulse of nature*, weary of pain, and seeking for ease; not from a *principle of grace*, griev'd for sin, and suing for holiness: Such men, could they enjoy their corn and their wine, their peace and their plenty, their full trade and their full stock, their full barns and their full purse, they would neither regard the Sanctuary nor the Service, neither the Ordinances nor the Worship, no, neither the truth nor the faith of Christian religion and righteousness. Wherefore (O thou afflicted soul!) do thou mortifie self-love, to keep sound thine integrity, that so neither the calamities of the Church may deter, nor the prosperity of her enemies seduce thee from the steadfastness of thy faith, the uprightness of her cause, and the innocencie of thy sufferings.

Pf. 78. 34-37.
P. 147. 9

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wrath, and purposed desolation, he stops the mouth of prayer, lest that should stay him from striking. Thus he bespeaks the Prophet *Jeremy*; *Pray not for this people, neither lift up cry nor prayer for them, neither make intercession to me, for I will not hear thee.* But now on the contrary, when the Church is in distress, the hearts of the faithful rais'd in devotion. is a sure sign of Gods arising to judgment; his peoples approaching near unto him in prayer, is the fore-runner of his approaching near to his people in deliverance. Indeed, we may be assured, if the petition of an importunate *Widow* could prevail with an unjust Judge, much more shall the prayers, and sighs, and tears of a widow'd Church prevail with the most holy God.

Jer.7.16.

Ps. 102. &
Dan. 9.

Luk. 18 4.7.

Lam. 3. 41.
S. Hier. in loc.

5. *To fervent Prayer join faithful obedience.* Thus the Church of old; *Let us lift up our hearts* (say they) *with our hands to the Lord in the heavens.* Upon which *S. Hierom* gives this gloss; *Cor cum manibus levat, qui orationem operibus roborat*; He lifts up his heart with his hands, who strengthens his prayers with his works. The zeal of obedience quickens the fervor of our prayers; and the fervor of our prayers, quickens the zeal of our obedience. Which obedience, if it be sincere, it will be universal, in an impartial respect unto all Gods commandments; not allowing the commission of any one sin, nor quitting the obligation of any one duty, desirous to please God in all things: And where there is a breach of this obedience, the soul applies it self unto *Christ* by faith, for a supply of *his righteousness*. Without this sincerity of obedience, no man is upright in his conversion; and so not in a fit capacity of temporal deliverance, or eternal salvation. O consider this, all ye that in the bargain of salvation, and traffick of heaven, stand upon your abatements with *Christ*; the abatement of such a darling lust, such a temporal interest, such a worldly gain, such an hard duty, or such an irksom task. Thus the flesh barter with the spirit, and the carnal man turns *Huckster* with his Saviour. But oh consider, consider, the purchasing Heavens happiness, is like a buying the *Sybil's* Prophecies; the longer you stand off in dispute of the price, the dearer every day will be its purchase; it will cost the more difficult task of repentance, the more large expence of tears, the more deep moans of sorrow, the more bitter cries of prayer, the more sharp combats of spiritual conflicts, the more painful throws of the new birth, and the more strict watchfulness of an after-obedience. *Vain men*, ye certainly know not how to value the price of a soul, nor the worth of a Saviour, who would gain life and salvation upon so easie conditions.

Col. 1. 10.
Phil. 3 9:Gen. 25. 21,
22, 23.

Ah! this, this is the great sin of the Land, unfruitfulness under the means of grace. Like *Rebekah's* womb, we have been a barren Nation; and therefore God in just wrath hath brought upon us pain in our own bowels, the struggling contests of profane *Esaus*, and sup-planting

Amos 3. 2.

Amos 8. 2.
Jer. 1. 11.Ezek. 9. 6.
1 Pet. 4. 17.

planting *Jacobs*, in the very womb of the Church and Nation. Wherefore, all ye who own your selves sons and daughters of the Church, be faithful unto God and your souls in the duties of a sincere obedience; knowing this, that the sins of professed enemies are not so much provoking God to temporal judgments, as the sins of his people; in that they are committed against the testimonies of greater love, and exposing Gods truth, name, and worship to greater contempt. Thus saith God to Israel by his Prophet: *You only have I known of all the families of the earth; therefore I will punish you for all your iniquities.* It is worth our observation, that if we consult the sacred Scriptures, the Annals of the Church, and the Histories of Nations, we find; that God bears longer with the sinful provocations of a strange Nation, then with those of his chosen people. The sins of the *Amorites* are not so soon full, as the sins of *Israel*; nor, at this day, is the measure of the *Turkish* iniquity so soon fill'd up, as that of the *Gracian* Churches. And the reason is, those fruits are soonest ripe which are nearest the sun, and fattest in soil; and such are sins against blessings of mercy, and under the means of grace; which are therefore call'd by the Prophet, *the first ripe fruits*; and the judgment on Gods people is resembled by *the rod of an Almond-tree*, which first puts forth its branches: And thus, Judgment first begins at the *Sanctuary, the house of God*. Indeed, where the sun shines hottest, there the fruits ripen fastest, and fall soonest. Unfruitfulness then under the means of grace, exposeth to further destruction; but sincerity of obedience prepares to a speedy restoration; such as shall confute and silence all murmuring complaints in this spiritual conflict, arising from the misinterpretation of the order of Gods providence, in the tribulations of the godly, and the prosperity of the wicked.

CHAP.

CHAP. IX.

The Souls Conflict, from the long continuance of its afflictions and temptations.

A **O**The wonder of divine grace ! that *Gods strength* does so gloriously appear in *mans weakness*, as to sustain him against all the malicious oppositions of Satan, all the treacherous beguilements of the Flesh, and all the various temptations of the World, it is the astonishment, this, of the Angels ; and that, for which Christ shall one day be so much *admired in his Saints*. See, see the spiritual estate of a man truly sanctified, whilst he is in his earthly pilgrimage to the heavenly Jerusalem : He bears in his flesh the *law of sin*, and on his shoulder the *Cross of Christ* ; he walks in a narrow path, pushed at by many potent enemies, the *powers of darkness*, to throw him down ; to which end they adde subtlety to their malice, policie to their power, *they spread a net for his feet*. So that, how is it possible, without a miracle of grace and of mercy, of life and of love, of power and of peace, how is it possible weak and fainting man should tread so strait a path as the way of righteousness, and break through all spiritual difficulties, to attain an heavenly rest ?

2 Cor. 12. 9.

2 Theff. 1. 10.

Rom. 7. 22.
Mat. 16. 24.
Eph. 6. 12.

C This is that beaten path, which the *Patriarchs, Kings, and Prophets, the Apostles, Martyrs and Saints* have trod before us : And if any man shall conceit some other way to heaven, then this of difficulties and dangers, of afflictions and temptations ; we may say to him, as *Constantine* did to *Acesus*, *Erige scalam & ascende solus*, Raise thy self a ladder and climb up alone ; never any went that way thou dream'st of before thee, neither shall any go it after thee. But, it is no wonder (*vain man*) if thou lose thy self, when thou takest an unknown path, and leavest the beaten road, even that which is right *via regia*, the Kings high-way, that way which the King of heaven, Christ the Prince of glory, both by precept and by pattern, by doctrine and example hath chalkt out to us. If then we be of the *Israel* of God, having escaped out of the *Egypt* of an unregenerate state, we must expect our *Red sea* of persecutions, our *fiery Serpents* of temptations, and our long *Wilderness* of afflictions. all which we must pass through, before we attain the heavenly *Canaan*, the inheritance of promise and of rest.

Socr. schol.
hist. eccl.Heb 2. 10
Luk. 24. 26.
& 9. 22, 23.

E And now that we be not discouraged with the difficulties of our passage, look we into the Word of life, and Gospel of our salvation ; and there see, besides the reward of glory to crown our constancie, see the hand that sustains, the might that strengthens us to overcome, even the power and grace of Christ. See the refreshings which keep

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our souls from fainting, and add to our constancie chearfulness, even the counsels and comforts of the Spirit. And these we shall administer to the distressed soul, which in its long and continued Conflict makes this sad and languishing complaint.

The Words of Complaint.

"How long, oh how long have I waited for the returns of my
 "God, of my Jesus! I have often prayed and long expected, and
 "yet no comfort comes unto my soul; my distress of conscience still
 "continues, because my God hides his face, and withholdeth the light
 "of his countenance from me. Yea, he hath not only *laid me in the*
 "*darkness*, but also *shut me up*, that I cannot come forth. Mine af-
 "flictions compass me daily, yea all the day; they come about me
 "like waters, and threaten the swallowing up of my soul: And oh!
 "what is *my help*, *my hope*, but my God? But alas, he refuseth to
 "be intreated: I am weary of my groaning, I have cryed day and
 "night, and yet he heareth not; so that, though the desires of my
 "soul be towards his name, and the remembrance of his holiness,
 "yet how are my fears and my terrors increased! lest I be cut off
 "from his hand, cast out of his presence, and become one of those
 "that go down into the pit. I have been so long in darkness, that
 "Satan pleads it in my misgiving thoughts, as too plain a sign of
 "being a *child of darkness*; for that, sure, if the *Sun of righteousness*
 "were risen upon my soul, those clouds, this mist, that darkness
 "would not continue; but as he brings *healing in his wings*, so
 "would he bring comfort in his light, refreshings by his Spirit, and
 "deliverance by his power.

The Grounds of Comfort.

I sa. 45. 13.

v. 14.

Naz. orat. 31.

v. 15.

1. *The firm assurance Christ gives of his indulgent care over his Church and chosen.* Thus he comforted *Sion* of old: When the Prophet in much *Platos* of joy, calls upon the inanimate creatures to make up the Jubile: *Sing, O heaven, and be joyful, O earth, and break forth into singing, O mountains!* for God hath comforted his people, and will have mercy upon his afflicted. Yet it is *Sion's* deep complaint in the depth of her calamity; *The Lord hath forsaken me, and my Lord hath forgotten me.* But see, see the love of God to his afflicted Church, exceeds that of the tender mother to her sucking child: *God's parents* *compassion*, no bowels more tender than those of a mother; yet more tender far are those of our heavenly Father. For so says God, in a patheticall Expostulation of faithfulness and love; *Can a mother forget her sucking child, that she should not have compassion on the son of her womb? yea, she may forget, yet will I not forget thee.*

Think

Think not then (O thou afflicted soul!) when God hides his face, that he forgets thee; or when he withdraws a while, he then forsakes thee: For, how have we seen the careful and tender Mother wave the Child in her loving arms, and pleas'd with its embraces, threaten its fall, that so fear might make it cling unto her bosom with the more sportful eagerness? Thus, even thus it is with the humble Saint and his gracious Saviour: *Videtur deserere, quia non vult deserere*;

A Christ seems to forsake him, on purpose that he may not be forsaken of him. And this according to the tenor of Gods everlasting covenant, *That he will put his fear into the hearts of his chosen, that they shall not depart from him*. Yea, see the indelible characters of Christs love, and the infallible testimony of his care. Says Christ to his Spouse, his Church, and in her to every faithful soul, *Behold, I have engraven thee in the palms of my hands*. Engraven! how? why, not with the carving tools, but the piercing nails; and not upon the skin, but quite through the flesh; not cover'd over with precious gold, but colour'd through with more precious blood, which neither age nor eternity shall wear out. Thus, thus *have I engraven thee* in the palms of my hands: *Humanitus dictum* (saith *Junius*) it is spoken after the manner of men; but it is indeed an emphatical expression outvying the highest Courtship of the most amorous Lover to his beloved: He, it may be, will have her Picture hang in his bosom, that so (forsooth) she may be near his heart: But Christ, he hath his Spouse engraven in his hands, that so she may be ever in his eye as well as in his heart; she is his care, as well as his love.

Jer. 32. 40.

Isa. 49. 16.

Jun. in loc.

Wherefore, that the Saints and chosen of God are often and long afflicted, is not through want of love to pity, or of care to regard, or of power to relieve: No sure; for what *Father* or *Mother* is not compassionately affected, affectionately moved with the sufferings and sorrows of their dear children? What tender *Husband*, or what endeared *Friend* will not engage himself for the comfort, succour, supply, and safety of whom he truly loves, and lovingly tenders? D And therefore as *David* frames the Argument, *He that made the ear, shall not he hear? He that formed the eye, shall not he see? and he that teacheth man knowledge, shall not he know?* So say I; He who implants love and compassion in his creatures, shall not he be much more loving and compassionate to his Saints? He who imprints those tender affections in fathers, husbands, friends, shall not he be more tenderly compassionate to his Church and chosen? Yes E sure: Wherefore then, he hath an *eye of Providence* to see their distress, *bowels of pity* to compassionate their trouble, *ears of mercy* to hear their prayers, *bottles of love* to hold their tears, *a book of remembrance* to register their complaints: yea, Satan and the World shall know, he hath Judgments of righteousness to plead their cause, Vials of wrath to avenge their blood, an arm of power to deliver their persons, and a crown of glory to reward their constancy.

Pl. 94. 9.

Exod. 3. 7.
Jer. 31. 20.
Pl. 65. 2.
Pl. 56. 8.
Mal. 3. 16.

Be it so then (O afflicted soul!) that thou liest under heavy pressures, length of time adding to their weight of misery; yet, that neither the burden nor continuance of thy trouble may bear down thy patience, or break off thy constancie, here is a Center of rest for thy soul, a ground of comfort to establish thy faith; even the firm assurance Christ gives us in his Word, of his indulgent care over his Church and chosen.

2. Our Lord Jesus Christ, in his indulgent care over his Church and chosen, he *makes thine afflictions the longer, that thine humiliations may be the deeper; and by how much thou art the more firmly rooted in humility, by so much shalt thou be the more fully established in grace.* Thus S. Paul, he is no sooner stept out of heaven, but he is presently set upon by hell; he hath no sooner done conversing with the Angels, but he is presently *buffeted by Satan*; and his temptation is still continued, notwithstanding his supplications are so often renewed: And wherefore was it, but that he might be the more fully humbled? That he was wrapt up to the third heaven, could not secure him from the danger of sin or hell. O the vanity of mans mind, and the deceitfulness of his heart! S. Paul so holy, so humble, yet is he in danger of spiritual pride, of being *exalted above measure*, even puffed up in conceit, above what he was lift up in extasie: Wherefore it must be a strong buffeting, and of long continuance, to beat down this pride, and quell this haughtiness. Thus, it would be a matter of much support to the faithful in their affliction, to discern aright also, what is the good in temporal distresses, as well as in spiritual temptations; what is the good to comfort, as well as what is the evil to afflict: For that, both the adversities and prosperities of this life, they have their *γλυκυπικρα*, their bitter-sweets. In every worldly good there is some vexing evil, and in every worldly evil there is some comforting good. And therefore in all our afflictions, we should rather exercise our patience, then our passion; our grace of humility and meekness, rather then our affections of grief and anger; unless it be, that we turn the stream into the right channel, by mourning for sin, and a penitential indignation against our iniquity.

This, this is to master our passions, in making our temporal troubles become serviceable to our spiritual advantage. This the practice and profession of the faithful in the Prophets hymn; *In the way of thy judgments, O Lord, have we waited for thee.* In the dispensing of which judgments, it is Gods method, to put in the sickle when the *harvest* is ripe, to tread out the grapes when the *wine-press* is full; to cut off a people, when the *measure of their iniquity* is made up. Thus the end of *Babylons* peace, and the measure of her sin meet together. And, *It is time, Lord,* (saith David) *to put to thy hand, for men have made void thy law.* Such is the rage of the wicked in their impiety, and such the impudence of their sin, that they seek to rase the

2 Cor. 12.

v. 7.

v. 8.

Isa. 26. 8.

Joel 3. 13.

Isa. 63. 6.

Gen. 15. 16.

Jer. 51. 13.

Ps. 119. 126.

the very Ordinances of God, and cancel the very Records of Heaven, in casting out the name and worship, the fear and service of the Lord out of his Church. And when it is thus with men, then is it *time for God to put to his hand* in the fury and vengeance of his wrath; then is the *ωραιοποια*, the *fixt and set time*, which his wisdom and justice hath preordain'd and constituted; in which, notwithstanding the low expectations and small preparations, notwithstanding the seeming impossibility of the means, and real improbability of the act, he shall *wound and strike through his*, and the Churches enemies. And therefore is he said to be *at her right hand*, emphatically declaring his readiness of presence and of power, for her protection and deliverance.

Pf. 102. 13.

Pf. 110. 5.
Pf. 168.
Pf. 100. 5.

Now, in this way and method of his judgments it is, that the faithful *wait for him*; whilst worldly men and carnal minds murmur and complain, quarrel and repine, grudge and blaspheme. *They wait*, even till the measure of others sins, and their own sufferings be full: knowing well, that Gods chastisements upon his Church, they are not to consume and destroy, but to *purifie and refine*: And therefore shall there not be one degree of heat more in the fire, nor one moments continuance more in the furnace, then the metals refining requires; not one dram or minute more of affliction, then the Church's purifying calls for. And for this reason, the faithful in all humility submit unto Gods will; thereby making it appear, that the *desire of their soul is to his name*, that he may be glorified, rather then that they may be delivered; preferring suffering before sin, affliction before transgression, a continuing in distress, before an engaging in what is wicked and rebellious.

Isa. 1. 24.
Mal. 3. 2, 3.
Isa. 27. 9.

3. *When God answers not prayer by enlargements of comfort, he then does it by strength of support*; composing the soul to the purest, and perfectest act of obedience upon earth, even to rely upon God in his promises by faith, when there is no sensible testimony of his love.

Isa. 50. 10.

To depend and rest upon God under clouds and desertions, is a secret *martyrdom* of the soul, advancing Gods glory in its deep affliction, and preferring the truth and faithfulness of Gods promise above all Satans suggestions, or its own fears. Be it so then (*O thou afflicted soul!*) be it so, that God does delay, yet does he not deny the returns of his love, in the refreshings of his Spirit; but he is therefore the longer absent, that thou mayst be the more eagerly longing, and thereby the better prepar'd to receive his blessings of love and to prize them. Spiritual enlargements, as all other good things, they are more prized in their want then in their enjoyment. *Sol, nisi cum deficit, spectatorem non habet*, (says Seneca;) Men most look after the Sun, when his light is eclipsed; and so do our souls after Christ, when his favour is clouded, his face hid. Thus, how often is it, that God does put grace in the soul, when yet he does not publish it in the conscience? And so it is with the faithful as with *Moses*; *Moses* his

Job 19. 20, 21.
25, &c.
2 Cor. 1. 8, 9,
10

Exo. 34. 29.

his face shines to the *Jews*, when yet he knew not of its lustre himself. Thus many times the faithful have their graces eminent in others observation, when yet they discern them not in their own apprehension; God giving supporting strength, when he withholds enlarging comforts.

The Rules of Direction.

1. *Keep faith and a good conscience.* For, as a ship tossed with contrary winds, such is the mind distracted with contrary opinions, still restless and uncertain: Whereas, if the judgment be clear, the purposes will be resolute, and where the purposes are resolute, there the soul is at rest. If then we would not change, in these times of Changes, then fix we upon him who is unchangeable: For, as Quick-silver, so is the heart and soul of man, still moving, rolling, and unsettled, till a spirit of constancie in the faith from God does fix and fasten it. Men unsettled in faith, will be unquiet in their thoughts; and therefore keep faith, but with a good conscience too; that of *S. Paul*, ἀνεσχοπον συνειδησιν, *a Conscience void of offence toward God and toward men.* For, where the Conscience is not pure, it cannot be pacified: It is as proper for sin to raise doubts and fears, as for rotten flesh to breed worms, or a corrupt sink to send forth noisom vapors. Yea, sure I am, the storm will not be laid whilst *Jonah* is in the ship; nor the troubles of conscience ceased, whilst guilt is in the soul. Beware then above all things, that thou yield not to sins commission, to avoid the trouble of Satans temptation: For, what were this but to sink the *ship*, to avoid the storm; or to yield the *Fort*, because of hard duty?

2. *Resist Satan; and let thy resistance be arm'd with fortitude, fortified with constancie, and constant in obedience.* To strengthen thy fortitude, take in by faith the might, wisdom, goodness, mercy, truth, and faithfulness of thy God; take in by faith the power, merits, victory and triumph, the passion, resurrection, and ascension of thy Jesus. Thus, thus strengthen thy fortitude: And to fortifie thy constancie, see the *Crown* to him that *overcometh*, see the reward of life, blessedness, and glory to him who is *faithful unto death*. That Satan is restless; let that make thee watchful; that he is malicious, let that make thee resolute; and as he renews his assaults with rage and subtlety, so do thou renew thy prayers with fervor and importunity; and fear nor, but that as Christ hath overcome Satan for thee, so he will also overcome Satan in thee; and by a communion with him in his victory and triumph, make thee *more then conqueror through him that loved thee*. Thus art thou fortified in thy Constancie.

Dar. 3. 17, 18.

Pl. 112. 7.

Jam. 1. 5.

Act. 24. 16.

Jon. 1 11. 12.

Jam. 4 7.

Rev. 2. 10.
2 Tim. 7. 8.

Rom. 8. 37.

But, thou must be also constant in thine obedience; knowing this, that we stand obliged to the performance of holy duties, though God should never vouchsafe us the enlargements of divine comforts. The gracious manifestations of Gods love, they are the priviledge of some devout souls, not the propriety of every sincere heart; they are Gods bounty, not mans right; and therefore to be disposed of in a free act of goodness as to the gift and measure, and in a fit order of wisdom as to the time and manner of bestowing. Do we then our duties of obedience, and in those holy duties wait upon God for his enlargements of comfort: Lie still (O thou distressed soul!) lie still at the *Pool of Bethesda*, attend God in his Ordinances; the *Angel of the Covenant* will descend, yea he is descended, the waters are troubled: And know then it is his method, first to trouble, and then to cure; first to afflict, and then to comfort; on purpose to make us prize the grace whereby we are comforted and cur'd, and to hate the sin whereby we become troubled and afflicted. Thus, in all the tedious toil of our continued temptations, resist we Satan, having that resistance arm'd with fortitude, fortified with constancie, and constant in obedience.

3. Stay thy self upon some promise of thy God: And if thou search the sacred treasury of the holy Scriptures, there is no Affliction which thou mayst not suit with a Promise; which Promise do thou convert into prayer, and press God in an humble importunity for the performance. Only remember, that, though thy prayer be importunate, yet thy soul be not impatient; let *Dauids* practice be thy pattern, and his success thine encouragement. We hear him complain, how he is weary with his groaning, and his soul even fainting in him with long waiting for his God: *My soul is sore vexed; but thou, O Lord, how long!* O divine *Aposiopesis!* At once he breathes, and stops that breath; he complains, and checks that complaint; his desires are hot, which yet he gently cools with the awfulness of Gods majesty, and silently reproves his own haste, not Gods delay, his own rashness, not Gods forgetfulness. And see the event of his devout prayer accompanied with an humble reverence; The Lord hears the voice of his weeping, and graciously grants his supplication. Such is Gods wisdom and goodness, that he does but delay to grant, till it be a fit time to give: So that with him, *ἐπερμυνία καὶ τὸ πᾶν ἀποδεύματα ἐπερμυνίας*, (as *Nazianzen* speaks) it is a mercy to hold back his mercies, and a favor to defer his loving kindness; for that, hereby the faithful become the better fitted to receive his blessings, and to keep them, their hands more pure, their hearts more thankful; that being the more thankfully received, which is the more difficultly obtained; and that the more diligently kept, which is the more thankfully received.

wherefore, O thou languishing and distressed soul! who stayest thy self upon the promises of thy God, made unto thee in Christ;

Isa 50.10.

Pl. 27. 14.
Joh. 5. 2, &c.
Mal. 3. 1.

Pl. 6. 3, 4.

v. 8, 9.

Naz. nat. 2.
adu. Eunom.

as

Hab. 2. 3.
S. Aug. ned. 41.

Pl. 119. 49

as thou convert'st it into prayer, so wait for its performance with patience. Yea, as the Prophet speaks of its vision, *Though it tarry, wait for it, for it will surely come. Veniet Redemptor tuus, quia bonus est; nec tardabit, quia pius est*: Thy Redeemer will come, for he is gracious; and he will not stay his coming too long, for he is holy; holy in his faithfulness and truth, making good his word, his promise, *upon which he hath caused thee to hope*. Though for the present then, such is the violence, and continuance of thy temptation, that thou hast *luctam luctuosam*, a sorrowful combat; yet be constant in thy prayer and patience, and through faith in the promise, thou shalt have *latam victoriam*, a joyful conquest.

Objections answered.

Obj. 1.

Obj. 1. *Alas, the promises we have in Scripture they are general; whereas the promise to Israel of deliverance from Egypt and from Babylon, the promise to David of establishing his throne and kingdom, and other the promises to the Saints and servants of God in Scripture, they were given them in particular: And thus, if I had some particular promise of deliverance out of my particular distress, I could then quiet my soul in a patient waiting for the salvation of my God; being assured, that if the Laws of Medes and Persians, much more the Word of the most High God, it alters not; but as the Lord is gracious in his promise, so will he be faithful in the performance.*

Dan. 5. 8.

Ans.

Ans. General promises have their particular application, and so become as the object of faith, so the support of the soul in each particular condition. Indeed, it hath been the privilege of some more devout souls, and more divine tempers, by an experienc'd communion with God in prayer, to implore him for particular blessings, with as firm an assurance, as if they had had a particular promise. Thus it is reported of good *Latimer*, Bishop in the beginning of *Reformation*, that he had frequent in his prayers, and firm in his confidence, these three things: Queen *Elizabeths* obtaining the Crown; *His sealing* the Truth with his blood; and the third (which he used to express with greatest *vehemence* of devotion, and vehemencey of zeal,) was this, *The Gospel restor'd once again, once again in England*. All which God hath fulfilled.

But what said I; all fulfilled? No sure: Upon perusing this passage of History, I was affected in my thoughts, observing the duplication of the good Fathers prayer, that it was for the Gospels restoring *once again*, and *once again* in England. I hope the Spirit of prayer and of prophetic here went together; and

and as the Gospel hath been already *once again* restor'd unto our fathers, so it shall be *once again* restor'd unto us and unto our children; as it hath been *once* restor'd from *Romish* Superstition, so it shall be *once again* restor'd from *Heresical*, *Schismatical*, and *Sacrilegious* Profanation. And this, oh this, do we further with our prayers, our teares, our deepest humiliations! I call to mind the Historical tradition concerning *S. Augustine*; That his mother *Monica* frequently applying herself to *S. Ambrose*, that famous Bishop, with bitter mournings for her son, then a blasphemous *Maniche*, and of a dissolute life, though after an Orthodox Father, and of a religious conversation: *S. Ambrose* observing her continual lamentations, dismiss her with these words of comfort and confidence; that, *Tot lachrymarum filium, &c.* The son of so many tears should not perish. Oh! did the *Sons* of this Church for their Mother, as *Monica* the Mother did for her Son, importune God with prayers and tears, day and night, giving him no rest; I could with confidence make particular application of Christs general promise, and tell them in the words of *S. Ambrose*, a little chang'd, — *Tot lachrymarum Mater*, The Mother of so many tears, the Church of so many prayers, shall not be ruin'd; The gates of hell, even the policie of men and devils shall not prevail against her. But oh! I fear, I fear, our prayers have been so long out of the Church, that most men leave the Church out of their prayers.

Isa. 62. 6. 7.
Luk. 18: 7.

However then it be a *divine privilege* of Gods devoutest Saints, to have a secret perswasion and impulse of the Spirit, for the asking by prayer, and believing through faith, *particular blessings*, as it given in particular promises: yet, that which is the *pattern* of our *practice*, is an application of the *general promises* to our particular conditions, with an humble submission unto God in the order of his providence, to dispose of our distress and of our deliverance, as shall make most for his own glory, and his Churches good. And though God set a *long date* of time to the performance of his promise, yet let not our hearts faint, nor faith fail, seeing there is certainly no void and empty space, no *vacuum* in his providence; but the interval is that of preparing the seed to harvest, the fitting his people for deliverance; and as the sharper Winter makes the Spring more fruitful, the harvest more plentiful; so the sharper affliction makes our graces more pure, our deliverance more glorious.

Obj. 2. I have long expected, and could with patience have longer waited for the the salvation of my God, did not the blasting of my hopes make my faith to wither: In stead of recovery, behold a festering of my wound; I expected a mitigation, but I find and feel an aggravation of my distress; I did hope for a deliverance, but now am prest down with a greater trouble.

Obj. 2.

Answ.

2 Cor. 10. 13.
Theoph. in loc.

Answ. If God increase thy burden, continue thou instant in prayer, and he will doubtless either increase thy strength, or else hasten thy deliverance. That of S. Paul stands firm: *God is faithful, who will not suffer those that are his to be tempted above what they are able.* Πειρασμὸν τῇ δυνάμει ἀνάλογον, (as Theophylact) God proportions our burden to our strength, or else gives strength proportionable to our burden; so that the force of Satans temptations shall not exceed the power of Gods grace. Wherefore, Thou relying upon the promise of thy God, neither shall thine affliction in its burden of weight, nor in its length of continuance, so damp thy faith, or dead thy devotion, as to destroy thy soul.

Further, take this admonition; That thou cherish an expectation of distresses happening, and withall make good a preparation against the happening of distresses; for nothing more discomposeth the frame of soul, or disturbeth the peace of mind, then when our troubles are sudden beyond expectation, and our hearts unfenc'd without preparation. We say, *Qua alii diu patiendo, sapiens diu cogitando, levia facit*: Those things which others make light by patience, in long-suffering, the wise man makes light by patience, in long foreseeing. Good it is then in afflictions, still to expect the worst: And thus, what ill befalls us, will be the lighter; and what good happens to us, it will be the sweeter. Expect we the worst, not in a distracting fear, but in a wary prudence; not in an ill presaging distrust, but in a well resolved faith. Neither may we fancie groundless troubles, and thereby create crosses to our selves: To fear shadows, argues either guilt of Conscience, or weakness of Judgment. Neither may we yet anticipate Gods work, by imposing a certainty of event upon probable afflictions: For this were to double our cross, if the evil happens; and to create a cross, if it happen not.

Thus (*O thou afflicted soul!*) it remains firm, as a sure Rule of Direction, That whatsoever is the weight or continuance of thy trouble, thou stay thy self upon the Promise, waiting by prayer and patience for the salvation of thy God.

O Blessed

O Blessed JESUS! the Lord of life, Prince of
glory, and Captain of our salvation! who hast
vanquish't Satan and all the powers of dark-
ness: O give victory to all languishing Souls
in their *Spiritual Conflicts*; Guide them with
thy counsels, sustain them with thy grace,
refresh them with thy comforts, preserve them
in thy love, and crown them with thy glory.
Amen, Amen.

Halleluiah!

in the spiritual conflict, the Lord of life, Prince of
peace, the Spirit of our salvation, who has
conquered all the powers of dark-
ness, give us the strength to all things.
in the spiritual conflict, O God, in with
thy servants, sustain them with thy grace,
that they may not be overcome by the enemy.
in the spiritual conflict, O God, sustain them
with thy grace, that they may not be overcome
by the enemy.

Amen

THE
Preachers Tripartite.

BOOK III.

TO
Establish *TRUTH* and *PEACE*.
IN SEVERAL
SERMONS
Against the present
Heresies and Schisms;

ESPECIALLY

[The *Gospels Ministry*.

Infants Baptism.

[The *Mystery of the Trinity*.

[The *Divinity of the Holy Ghost*.

[The *Authority and Interpretation of the Scri-*
ptures.

[The *Judgment and Communion of the Church*, and

[The *Worship of Gods Sanctuary*.

By ROBERT MOSSOM, D.D. Late Bishop
of London-derry, &c.

L O N D O N,

Printed by Edward Jones, 1685.

BOOK III

CHAPTER I

GENERAL PRINCIPLES

SECTION I

OF THE NATURE AND SCOPE OF THE STUDY

AND THE METHODS OF INVESTIGATION

THE SCOPE OF THE STUDY

THE NATURE OF THE STUDY

AND THE METHODS OF INVESTIGATION

SECTION II

OF THE SCOPE OF THE STUDY

To the most Noble LADY,

MARY

Dutcheſs-Dowager of RICHMOND
and LENOX, Her Grace :

And to the Illuſtrious,

ESME

Duke of RICHMOND and LENOX,
Earl of MARCH, &c. His Grace.

Moſt Noble and Illuſtrious!



Accept the Devotion of an humble Votary, who truly honors the Name you bear and beautifie; preſuming it will be no Solaciſm to join in one Dedication of Honor, whom God and Nature have conjoin'd in ſo near a Relation of Blood. Beſides, it is here an innocent Policy, (though in Religion no right Piety) by offering a Supplication to the Mother, to make more acceptable to the Son; and by making an oblation to the Son, to become the better accepted of the Mother: For thus, I have a Patronage ſecur'd by a Mediation, which will not be denied. And indeed, it is auſpicious this, that confuting Schiſm; I have an United Patronage for my protection. But, that the Inſcription of Your Names may appear neiſher inſolency nor inſinuation; be pleas'd to know, the main deſign of this Dedication is, to be a Monument of Gratitude to the happy memory and excellent merit of that Illuſtrious Perſonage, JAMES Duke of Richmond and Lenox, &c. the deceaſed Husband and Father: In whom Vertue gave Honor its perfect tincture: He was truly FAITHFUL and RELIGIOUS; A Title which doth eternize his Name and Perſon. Now, that from him my former Labors received approbaſion, and my ſelf encouragement, I cannot acknowledge on a fitter Scene, nor perpetuate in a firmer Record, then this of a Publick Dedication.

The Epistle Dedicatory.

Thus (Madam) you see what tribute of Thankfulness I owe to your deceased Lord: And to whom shall I pay the debt; but either to the Executrix, or the Heir? the Heir to his Fathers vertues and goodness, as well as Honors and Estate. And here I cannot but congratulate that enlarged comfort your Grace hath, in beholding the fair hopes of this tender Youth, so green and flourishing; his Heroick disposition sheweth of what Stock he comes; A Generous Plant, which watered by a skilful hand, and cherished with an Heavenly influence, will doubtless grow up to be a lofty Cedar in our Libanus, whose leaves will shake, and boughs will shelter; being as spreading, as tall; as good, as great; as vertuous, as honorable. And thus, whilst after-Ages blush at the Prodigies of this, they, reading your Name (My Lord) upon record, shall adore the Providence, which hath preserv'd, in You, a Nursery of Heroick worth; which, mangre all the malice and mischief of degenerate Times, shall flourish to Posterity; and blest After-days with that, we deplore as lost in ours, Piety, Prudence, and Honor, the truest Patriots of a Nations happiness, and the Churches peace. May your Person (My Lord) be as prosperous, as your Name's auspicious: A Name that speaks Nobility of the best stock, Ancient Descent, and of the fairest impression too, Vertue and Valor. I will not presume to instruct your tender Age, knowing well in what Artists hands you are for the Jewels polishing: Only, what is presented may happily contribute to the right informing of your Noble Youth, that no False Light of our Days Impostures may seduce you to become a Profelyte of Heresie and Schisme; but as a true Disciple of the Holy Jesus, you may be firm in the faith, religious in your life, blessed in your death, and glorious to Eternity.

Now, as I have begun, so I shall close my Dedication, with an happy Union; not declaring only mine own thoughts, but your Fame's report; That you are (Madam) an happy Mother, in so good a Son; and that you are (My Lord) an happy Son, in so good a Mother. And see the Cedar's shade! I joy my self as happy too, in so good a Patronage: For, in all humility I devote my self,

Most Noble and Illustrious,

YOUR GRACES

Unfeigned Votary
and Servant,

R. Mossom.

ESME, the Name (as it is anciently observed) of the most eminently successful Lords of this Illustrious Family.



THE FIRST
SERMON

UPON

I COR. II. 19.

There must be also Heresies among you, that they which are approved, may be made manifest among you.

THE INTRODUCTION.



It is our joy as well as our glory, that we can say of our *English Church*, what *Lyrinensis* does of *Origen's* Family, That it is made *Illustrious by Martyrdom*, as with a Royal Crown; and beautified with the *magnificent furniture* of all kinde of Learning, whether it be that of divers Tongues, of Humane Sciences, or in Divine Mysteries; as if God had blest and honored our Reformation with another *Pentecost Effu-*

sion of Gifts and Graces. But oh! how does our *sad experience* tell us, That with the building up of *Ston*, Satan and his agents have begun to destroy and pull down what was built: The holy zeal of Mar-

The Introduction.

Illustrata Martyrio, &c. Vincent. Lyrin. contr. Novat. c. 23.

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tyrs

tyrs and Saints hath been undermined with the Hypocritical zeal of *Herésie* and *Schisms*: *Herésie* endeavoring to pervert the *Catholick Doctrine*, and *Schism* to subvert the *Apostolick Discipline* of our Church, and so at once to raze the Foundation, and at least break down the walls of this Spiritual building: A Fabrick of so rare and divine a structure as did attract the eye of all Nations. The *Romanist* looking on with envy, the *Protestant* with love; all with wonder.

But oh the guilt, the provoking guilt of ingratitude and prophane-
ness! By a just judgment of our God, *Herésie* and *Schism* have pre-
vailed; *Our Sion is laid in the dust*. And now as in the broken Walls
of a Palace, Adders and venomous Serpents; so in the publick
ruptures of our Church, factions, and poysonous opinions, do daily
breed and multiply. Yea in a sinful fecundity of Error, one Heretical
opinion hath given birth unto another, till this whole City, yea, this
whole Nation, once *in corrupta veritatis Sacrarium*, the very Tem-
ple of chaste Truth, is now become in the words of *Vincentius*, *Tur-*
pium errorum Lupanar, the unclean Stews of adulterate Errors. Oh
how is the Beauty of our Religion reformed, wholly defaced with
the many Forms of Religion, even to a making the greater number
wholly irreligious? It is an hard, yet a just censure, That men either
turn Scepticks, and question all things; or Atheists, and believe no-
thing: Like those in *Epiphanius*, neither Christians, Jews nor Gen-
tiles; but whilest they will be something of all, they become nothing
at all.

But (Beloved) in this general defection, however persons Schis-
matical, Heretical, and Atheistical, however they forsake the Church
as the *Capernaits* did Christ, who *followed him for the loaves*; yet
hear the Church be speaking you, as Christ did his Apostles, *Nun-*
quid & vos — Will ye also go away? Oh methinks I hear, and I hear
with joy, the secret whisper of your secret thoughts, returning the
Church St. *Peters* answer of a *ὡς ἐν ἡμῶν ἀπελευσόμεθα*, *To whom shall*
we go? Thou hast the words of eternal life. O this, this is your day
of trial, as well as of trouble; be not then too much offended, that
there are Heresies amongst us. What St. *Paul* spake to the Church
of *Corinth*, it was spoken also to the Church of *England*, *δεῖ καὶ*
αἱρέσεις ἐν ὑμῶν εἶναι. *There must be also Heresies among you, that they*
which are approved, may be made manifest among you.

Observe in the words two general parts, A Premonition, and a
Premunition; a Fore-warning, and a Fore-arming: The Premoniti-
on and Fore-warning in the former words, *There must be also Here-*
sies among you: The Premunition and Fore-arming in the latter
words, *That they which are approved, may be made manifest among*
you.

In the first general part, the Premunition, observe four particulars,
the evil foretold; in its quality of nature; its quantity of guilt; its
certainty of event; and its propinquity of danger. First, Its quality
of

Psal. 102. 13,
14.

Lyrin. Cont.
Hæref. c. 31.

μεσον ἀπὸ τῶν
ὁπλῶν ὡς
ἐν ἐσθῇ. E-
piph. lib. Hæ-
ref.

Joh. 6. 67.

Division.

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of nature, *Heresies* : Secondly, Its quantity of guilt, *καὶ αἰρέσεις*, also or even *Heresies* : Thirdly, The certainty of event, *δεῖ καὶ αἰρέσεις* there must be also *Heresies* : Fourthly, The propinquity of danger, *ἐν ὑμῖν* among you. There must be also *Heresies* among you.

A In the second general part, the Premunition, observe two particulars, a Fore-arming them with Constancy, and with Comfort : Constancy in the Faith, and comfort in their Tryal. First, Constancy in the Faith, *That they be approved*. Secondly, Comfort in their Tryal; knowing this to be the end of God's permitting *Heresies* in the Church, *That they who are approved may be made manifest*. Thus, *There must be also Heresies among you, that they which are approved may be made manifest among you*.

B *Method, Explication, and Application.*

C **T**He first general part, the Premonition, and therein of the first particular, The evil foretold, in its quality of nature, *Heresies*. *There must be also Heresies*. We will consider the name, and then the nature. 1. The name *αἵρεσις*, it is derived (say the best Etymologists) *ἀπὸ τοῦ αἰρεῖσθαι*, from chusing; as being that opinion or sect which a man chuseth to himself: At first a word of an indifferent signification, till by use in St. Paul's Epistles, and Ecclesiastical Writers, it became appropriated to signify that sect or opinion which is opposite to the Truth of Christ, and the Faith of his Church. From the name then pass we to the nature; and joyning the *materiale* and the *formale* of Heresie together, I conceive, we may thus define it, to be a *Pertinacious error of judgment in the Fundamental Doctrines of Faith*. Upon which definition we will give you our several Observations.

Exp'ic.

D As first observe, not every Error of Judgment in Doctrines of Faith is Heresie; for there are some Doctrines of greater obscurity, and some of less moment; in which we have the Apostles indulgence, *Every man to abound in his own sense*; with this proviso, That we violate not the *Analogy of Faith*, and use our liberty without breach of Charity; for as there was no noise of Axes or Hammers in the building of the Temple; so, nor should there be any jars from the difference of Judgment and Opinions in the Edifying of the Church. True it is, no *Instrument* was ever so perfectly in tune, but the next *Artists* hand would mend something; and so, no judgment was ever so perspicaciously knowing, but that some fancy or opinion could finde matter of dissent. Look we back upon the Primitive times themselves, and how do we finde *Chrysostome* and *Epiphanius*, *Basil* and *Damasus*, *Ferome* and *Austine*, *Victor* and *Irenaus*, and others, though learned and holy men, *Famous in their Generations*; yet in matters of some consequence, though of less moment,

Observ. I.

Rom: 12. 6.

differing in their opinions, and so necessarily some of them erroneous; yet did not their *dissention of judgments* (in which they were excellent Paterns of Humility and Charity) yet did not (I say) their dissention of judgments break forth into *disunion of hearts*; but in all things they held fast the bond of love, as *Disciples of Christ*, and *sons of the Church*.

observ. 2.

Secondly, observe, The Error of Heresie must be in the Fundamentals of Faith; either *evertendo*, or *convutiendo*; in direct terms, or by necessary consequence; either manifestly overthrowing, or dangerously shaking the very *basis* and foundation of our Christian Religion. But here is the great *quare*, What Doctrines of Faith are fundamental, in which to erre with pertinacy, is Heretical? Here, not to determine the cause, but to give you my judgment. For I finde the ablest judgments declining the cause, as too weak to determine it. To give you (I say) my judgment, observe St. Paul. *Other foundation* (saith the Apostle) *can no man lay, then that is laid, which is, Jesus Christ*. But how then is Jesus Christ *objective*, the foundation of our Faith? Why in his one Person, his divers Natures, his different Estates, his several Offices, and his inestimable Benefits. According to all which (me thinks) our Church gives us the best Commentary upon the Apostles Text, in that *Analogy of Faith*, set forth in the Apostles Creed, the Decalogue, the Lords Prayer, and the Doctrine of the Sacraments; of the Sacraments, as to their Essentials.

1 Cor. 3. 11.

observ. 3.

Thirdly, observe, Heresie is an Error Dogmatical, not Practical, of judgment in Doctrines of Faith, not of manners in actions of life. For that, *Murder, Adultery, Theft*, and the like, though they be sins of an hainous nature, yet are they not of an Heretical guilt; to act those sins forbidden by Gods Word is *Prophaneness*; but to deny those acts to be sins, and Gods Word to have forbidden them, that is *Heresie*. So then dogmatically to deny any Article of our Creed, any Command of the Decalogue, any Petition of the Lords Prayer, any Essential part of the Sacraments, is *Heretical*.

observ. 4.

Fourthly, observe, It is not the Error of Judgment, but the pertinacy of will, which does formally constitute the Heretick: For so St. *Augustine* was wont to say, *Errare possum Hæreticus esse nolo*; I may erre, but I will not be an Heretick, not be pertinacious in Error, wilfully opposing the light and evidence of Divine Truth. And it is *Belarmin's* Apology which he makes for *Durand*, That though his opinion in some things was Heretical, yet was he not himself an Heretick. And why? *Quia paratus fuit Ecclesia Judicio acquiescere*, Because he was ready to acquiesce in the Churches judgment. Indeed, Humility and Charity preserves from Heresie, as being formally pertinacious, though not as materially erroneous. We see it in St. *Cyprian*, in the case of Rebaptization; to whom the Church of Christ hath given a general approbation of his Person and Gifts;

Bellarm. de
Euchar. l. 3.
c. 13.

Gifts ; yet an Universal condemnation of his Opinion and Error.

And it is *Præsentium* his observation, That oftentimes the Authors of the same opinion are judged Catholick, but their followers Heretical ; the Masters absolved, the Disciples condemned ; and he gives the instance in St. Cyprian, and the *Donatists* : In him, Humility and Charity made his Error pardonable ; in them, Pride and Pertinacy made it inexcusable. Had the good Father heard the Question (as it was afterwards) fully discusst and cleared. St. Augustine undertakes to be his compurgator, That he would have corrected his judgment and rectified his opinion being by so much, the more excellent, by how much he was the more humble.

To this instance of St. Cyprian, Bishop of *Canthage*, adde we another of St. Hilary, Bishop of *Poictiers* : Who is it that does not read his name in the *Album* or Church Roll of Holy and Orthodox Fathers ? Yet how doth he again and again, write plain Heresie, as to the Error of Judgment, concerning the indolency of Christs Humane nature ? He affirms, That Christ had *Corpus quidem ad patiendum, sed non naturam ad dolendum*, a Body indeed to suffer, but not a nature to grieve. And again, his stripes and buffetings, his thorns and nails, they did bring upon him the force of violence, but not the anguish of pain in his Passion. Though in this, his opinion he was Heretical, yet not being admonished, not being convinced, and so not guilty of being obstinate or pertinacious, he is no Heretick ; whereas on the contrary, in a far less Error, even this, That Christ was wounded in his side with the Spear, whilst alive upon the Cross ; For this, *Peter the Minorite*, who at first affirmed it in a predicant zeal to move the Auditors tears, but after maintained it in a pertinacious obstinacy to a disturbing the Churches peace. For this (I say) he was justly censured and condemned by the Council of *Vienna*, for an Heretick.

To close then. St. Augustine is positive and plain, That they who defend their opinion, though false with no pertinacious animosity, but seek the truth in a wary tenderness, and cautious solicitude, *Corrigi parati cum invenerint*, being ready to amend their Error when they finde the truth : As for such, *Noquaquam sunt inter Hæreticos deputandi*, They are by no means to be reckoned in the number of Hereticks.

But now then in the close : Seeing Pertinacy formally constitutes the Heretick, when is a man said to be pertinacious ? I answer, When being admonished by the Church, and convinced by the Word, he will yet *ῥῆσιν διαφυλάττειν* hold fast his Tenet ; keep still to his opinion, and rather disturb the Churches peace, then acknowledge his own error ; such a person is in the judgment of St. Paul to be rejected ; that is, Excommunicated and cast out of the Church, as a man subverted, and *αὐτοκατακρινόμενος* condemned of himself ; as sinning against

Authores ejusdem opinionis Catholici, confessorum vero hæretici judicantur, absoluntur Magistri condemnantur discipuli. Vincent. Byrin. Adv. Hæres. l. 11.

Corrēcturus erat sententiam suam, tanto excellentior quanto humilior. Aug. de Bapt. l. 2. c. 4.

Hilar. in l. 10. de Trin:

Afferre quidem ei imperum passionis, non tamen dolorem passionis inferre. Sic et in Psal. 53. et in Psal. 138.

Guido Carmel. l. 1. de Hæres.

Anno 1311.

Aug. ep. 162. ad init.

Aristot. Ethic. l. 1. c. 3.

Tit. 3. 10, 11.

against the Light and Evidence of his own Conscience.

Thus we have laid open unto you the several particulars of *Heresies* definition, as a pertinacious Error of Judgment, in the Fundamental Doctrines of Faith: And in this you have the Explication of the first particular, The evil foretold, as to its quality of nature. *Heresies. There must be also Heresies.*

Quest.

Here let us enquire what are the means Satan makes use of, to draw men to Heresie?

Answ.

Answ. 1. Pride and pertinacy of spirit; 2. Impurity and prophaness of life; 3. Envy at some, and admiration of others; 4. A familiarity with Hereticks, and indifferency in Religion; 5. An itching curiosity and affectation of Novelties. Lastly, Coverous desires and ambitious designs.

Isa. 14. 13.

Bern. ep. 190.

Vincent. Li-
rin. c. 42.

1 Tim. 6. 3, 4

Sicut constantia
non sinit homi-
nem depravari,
sic pertinacia
non sinit corrigi.
Aug. ep. 110.
Quando animo-
sitate illam
viceris qua tene-
ris, veritatem
tenere poteris
qua vinceris.
Aug. l. 6. c.
ult.

1. *Pride and pertinacy of spirit.* Pride, *Lucifers* sin and fall, and the Schollers are of the same temper with their Master; all Hereticks of the same resolution with Satan, *ascendam in altum*; They will up on high; they will be above, above the Church, above the Fathers, above Councils, above all Antiquity; yea, and above all Authority. As St. Bernard of *Abailardus*; so experience tells us of all Hereticks, they are at their *omnes sic, ego autem non sic*. Though the Antients and the Orthodox think and say thus, I think and say otherwise; they of that minde, but I not of their minde: This the right *genius* and proper strain of Heresies. Such a *Scelerata presumptio*, such a daring and high-towering presumption *Lirinenfis* tells us was in *Nestorius*; who boasted himself, the first and onely man who understood Scripture; such a pride is common to all Hereticks, especially those of the Anabaptists race; all *Gnosticks* for their pretensions of knowledge in Divine Mysteries.

But as St. Paul gives us the resolution, *If any man consent not to the Doctrine which is according unto Godliness, let upōwzē he is puffed up* with an airy conceit of knowing much, yet is empty and vain, knowing nothing: It is the Hereticks aim to be all Masters in *Israel*, *Gamaliels* all, Preachers all, every one a *Simon Magnus*, *αὐτὸς μέγας*, *Some great one*. And this Pride it is that begets Pertinacy; Pertinacy, that bar upon the Window of the Soul, to keep out the light of truth. As Constancy in the truth will not suffer a man to be depraved with Error, so Pertinacy in error will not suffer a man to be corrected by the truth. And therefore St. Austin writing against *Fulian* the Pelagian, he thus bespeaks him, *When thou hast overcome that pertinacy with which thou art held, then thou shalt hold that truth with which thou art overcome*. Oh how loath are men, who have profest errors, to come to their retractations! Though in this of retracting error, they have learned St. Augustine for their pattern. They shame to recant errors, yet shame not to oppose the truth. Oh the Pertinacy of a proud spirit!

2. *Impurity and prophaneness of life.* It is the excellent observation of

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of Gregory in his *Morals*, that it oftentimes comes to pass by a dispensation of just Judgment, That some men by their corrupt lives which they lead, do lose that sound truth which they profess; and so putting away a good Conscience, make shipwrack concerning the Faith.

Disolute men are very often given up to a reprobate minde. And thus it becomes an equal dispensation of Gods Justice, that, *Qui sciens recte non facit, amittit scire quod rectum sit*. He that does not right when he knows it, looseth the knowledge of what is right to do it. Wherefore, how often is it, that we have seen debaucht and dissolute persons taken off from their open prophaneness, and have become great Saints among Hereticks in their way of formal holiness? And this hath been interpreted their Conversion, and pleaded as a testimony of their Heresie, being the way of truth: Because (forsooth) it took them from their ways of prophaneness. But all this while, wretched men, they consider not, that when Satan hath engaged any in Heresie vail'd with a formal holiness, he hath him more sure in his Net, then when he was openly prophane in life, being withal Orthodox in the Faith; yea, it is very usual, That those *who know God* in the way of truth, yet *glorifie him not as God*, in the way of Righteousness, God justly gives them up to a *blindness of minde to believe a lie*; and so, for their being reprobate in their life, they become reprobate concerning the Faith.

Know then, O man, to be taken off from open prophaneness, and engaged in Heresies with a seeming holiness; this is not thy thorow Conversion, but thy further Reprobation, (I say it again (Beloved) and remember I have told it you) To be taken off from open Prophaneness, and engaged in Heresies with a seeming holiness; this is not a thorow Conversion, but a further Reprobation. And now assuredly, whosoever thou art, that through impurity and prophaneness, art become reprobate in thy life; thou art in the high-way to be drawn to Heresie, and so become reprobate concerning the Faith; and then the Devil hath thee sure, unless some miracle of mercy doth deliver thee; unless the *Shepherd of Israel*, rescue thee out of the paw of the Lion, by the power of his grace.

3. *Envy at some, and admiration of others*. Above all the sinful affections, Envy and Malice do most blinde the judgment of the minde, and cloud the light of Truth; from hence is that spirit of contradiction, so common with Hereticks, *Valentinus* aims at a Bishoprick; and missing of his aim, he is so full of envy and malice, that he becomes head of an Heresie, because he could not be chief in the Church. Thus *Arrius* in envy and malice to *Alexander*, Bishop of *Alexandria*; and *Donatus* in envy and malice to *Cecilian*, Bishop of *Carthage*; they broach their Heresies, and become ringleaders of their Sects; to the great dishonor of Christs sacred Truth, and the general disturbance of the Churches Peace.

And now what Envy and Malice does in some, by an antipathy of hate,

Ut per hoc quod quidam nequiter vivunt, & illud perdant quod salubriter credunt. Greg. Moral. l. 25. c. 10.
1 Tim. I. 19.
Rom. I. 28.
Aug. de Nat. & grat. c. 67.

Rom. I. 21.
2 Thes. 2. 12.
2 Tim. 3. 8.

Tertul. Adv. Valent. c. 4.

Theodor. l. 4. Hæret. fab. init.
Aug. de Hæres. c. 69.

Tert. de Præ.
script. c. 3.

Socras: l. 7
c. 32.

Vid. Tert. de
Bapt. c. 15. &
de pudicit
c. 19.

Matth. 23. 10.

Col. 2. 3.

Matth 17. 5.
Joh. 1. 14.

1 Tim. 6 5.

Matth. 7. 15.

163. l. 3. ep.
191.

hate, the like does the esteem and admiration of others by a sympathy of love; when men do *Ex personis probare fidem, non ex fide personas*, approve of the Faith from mens persons, not of mens persons from the Faith. Thus *Nestorius* out of a reverent and too affectionate esteem he had of his friend *Anastasius*; from him he sucked his error, and heightens it to an Heresie, denying the Blessed Virgin, the Mother of Christ, to be *θεοτοκος* the Mother of God. And thus *Cyprian* having *Tertullian* in so great admiration, as to a *Da Magistrum* calling to his *Amannensis*, he used to say of *Tertullians* Works, Give me my Master. From him *Cyprian* received the first principles of his error of Rebaptization, in his asserting the nullity of Hereticks Baptism.

Our Saviour will have us to acknowledge *no Master but Christ*; none to an *αὐτός ἐστιν, ipse dixit*, none whose will we may make our Law, his word our Rule; none thus our Master but Christ, *In whom are hid the treasures of wisdom and knowledge*. He, he is our Sacred Oracle, to whom we are directed by a voice from Heaven, with an *audite eum* hear ye him, him, who is *full of grace and truth*, who can neither deceive with error, nor seduce unto sin; but will so instruct our mindes and sanctifie our hearts, as to order our lives, and save our souls.

4. *A familiarity with Hereticks, and a careless indifferency in mens selves*. The plague is not more catching, pitch is not more defiling, then Heresie; which still is active and busie in gaining Proselytes, and making Disciples unto Satan. Wherefore from men of *corrupt mindes and destitute of the truth*, St. Pauls gives *Timothy* the admonition of an *abscede*, *From such turn away*, withdraw thy self, shun the congregations of Heresie, as thou wouldst do an house infected with the plague; that being more dangerous to the Soul, then this to the body; corrupt doctrine is more destructive to the spiritual health, then corrupt air is to the corporal. Who is there of you that have friends perverted by Heresies? Are they not still urging you to read their Books, to hear their Preachers, and embrace their opinions? If so, remember our Saviours admonition, *Beware of false Prophets*; lend them not too much your ear, not at all your bosome; yield them not too much your company, by no means your intimate familiarity; give them civil converse and communication, but be not perswaded to their Churches fellowship and communion.

Whilest Hereticks are zealous to pervert, and men are careless to preserve their Souls, no wonder if so many be seduced to their destruction: Such a *εὐδωμία*, as *Isidore* calls it, such a *laziness and sloth of spirit* is upon many, that they care not to trouble themselves with examining what is truth; but as men indifferent in matters of Religion, every easie perswasion of a friend, is sufficient conviction of judgment, to sway their Conscience, and conform their practice, to what is most Heretical and irreligious.

But

But (Beloved) you of whom I hope better things, let me admonish you, not to part with that *precious treasure*, your souls; and that more precious then your souls, *the Truth and Faith of our Lord Jesus*: Part not with them, at least, not upon such easie terms, but upon any solicitations to Popery, to Schism, to Heresie, call to your assistance and advice, some able and faithful *Confessor*, some reverend *Father*, or learned *Minister* of the Church, and if the person that solicites your seduction, will abide the contest of a pious and prudent communication; then you will have the opportunity, either to confirm your faith, or give some reasons why you desert it; yea, you will have the advantage, happily of gaining him, who seeks to pervert you.

A that solicites your seduction, will abide the contest of a pious and prudent communication; then you will have the opportunity, either to confirm your faith, or give some reasons why you desert it; yea, you will have the advantage, happily of gaining him, who seeks to pervert you.

5. *An itching curiosity and affectation of novelties*. This is that which hath made so many Seekers, that they are become a Sect. *Seek and ye shall finde*, saith our *Saviour*. *Seek*, is the precept; *ye shall finde* is the promise. But no wonder if men finde what is not intended in the promise, when they seek what is not commanded in the precept; let Humility seek, and it findes Truth, but let Curiosity seek, and it finds Heresie; let Prayer seek in a devotion of Piety, and it finds Grace and Peace; but let Passion seek in an affectation of Novelty, and it findes wrath and a curse. To be settled in mind, is a right means to be established in truth; and to be *wise unto Sobriety*, is a temper for all those who will be sincere in the Faith. *But he who still is affected with novelties, no wonder if he be soon infected with Heresies; & they that have the itch of*

Matth 7. 7.

B *curious disputings, no wonder, if they get the Scab of Heretical opinions.*

Rom. 12. 3.

C 6. *Covetous desires and ambitious designs*; All Heresie and Schism we finde still cherished with the warm zeal of a full purse. Had not the Church of *Rome* those strong attractives of Cardinal Dignities, Papal Indulgences, Ecclesiastical Immunities, and Spiritual Benefices, I believe, she would finde few Patrons of her cause, and gain few Proselytes to her profession: The Foxes would not trouble the *Vineyard*, were it not for the *Grapes*, neither would Heresie and Schism so much rend and tear the *Church*, were it not for her *Revenues*. That poorer Fry and meaner Sect of *Quakers*, would not, as they do, *Creep into houses*, and boast themselves in so poor a Triumph, as a *leading captive silly women*, were it not as some mens ruined estates can tell them, *That there-out they suck no small advantage.*

2 Tim. 3. 6.

E And I refer it to the Consciences of most *Ministers*, whether the sequestred Living was not the strongest Argument to convince their Judgments, to a dissenting as well as a dissenting, from what they had subscribed; yea, I refer it to the Conscience of every Sacrilegious *Invader of the Churches possessions*, whether this be not the great weight which keeps down his wishes of the Churches restoring, even the thoughts of vomiting up the morsels he hath so greedily swallowed, giving up the possessions he hath so covetously seized? When covetous and ambitious mindes, see profit and preferment soonest obtained by Faction; what Schism, what Heresie, yea, what

C

Perjury

Perjury will they not allow, embrace, and follow? *Primianus* and *Maximianus* heads of two Donatist factions, St. *Augustine* tells them, That, were it not for Faction, *Primianus* would be *Postremianus*, and *Maximianus*, *Minimianus*: The like we may say, of the greatest *Patriarchs* of Heresies and Schisms, That, were it not for Faction, kept up by covetousness and ambition, they would soon become as low in esteem, as in merit; as mean in degree, as in desert.

To close then, from the Premisses we may infer, That Heresie is the cursed Issue of most cursed Parents: The father that begets it, is the Devil; and the mother that conceives it, is the Flesh. And as *Domitius* used to say, That of him and *Agrippina* nothing could be begotten, but what was ominous and odious, hateful and monstrous; and such was *Nero*. The like may be said as to this cursed Brood, That, of the Devil, and the Flesh, nothing can be begotten, but what is horrid and hainous, Carnal and Diabolical; and such is Heresie. Satan he is the *Father of lies*, and therefore as *Ignatius* saith, αἱρέσεις τῷ διαβόλῳ ἐφευρέσεις, Heretical opinions they must needs be Satans off-spring, the Devils inventions. And as Heresies are from Satan, as the Father of lies, so begot of the Flesh as the mother of corruption; and therefore the works of the flesh are manifest, saith the Apostle, amongst which are reckoned up, with adultery and murders, *Seditions and Heresies*. Some carnal affection, either of pride and pertinacy of spirit, or of impurity and prophane-ness of life, or of envy and malice, or of slothfulness and indifference, or of affectation and curiosity, or of covetousness and ambition; some one or more of these carnal affections it is, that gives birth to Heresie; and is, as the Womb to bear, so the Paps to nurse this ugly and deformed Brat, the perfect likeness of its father the Devil. And thus we have done with our proposed task, To shew you by what means Satan draw's men to the sin, and involves them in the guilt of Heresie. Now give me leave to close with a few words of Application.

Be we sincere in our obedience, as a cheif means of being sound in the Faith; and be we sound in the Faith, otherwise it will be in vain to plead the sincerity of our obedience: For, this is our Calling, to walk worthy of the Lord εἰς πᾶσαν ἀρεσκειαν in all well pleasing. Of which general notion, the Greek Scholiast gives us this equal distribution; λόγοις ἔργοις καὶ δόγμασι, in words, in works, and in opinions, or Doctrines of Faith: And therefore with St. *Chrysostome*, True Faith is compared unto a sound Ship, without which we cannot pass the Sea of this troublesome World, to the safe Harbor of Heavens rest. For suppose we a man Chaste, Temperate, Hospitable, Just, in his Dealings, Zealous in his Devotions (for such was *Pelagius*, such was *Donatus*; yea, such were many of the *Arrians*, of the *Macedonians*, even to an high repute amongst the Orthodox themselves, as St. *Basil* and *Nazianzen*, both will witness.) Suppose we then (I say) a man to be Chaste, Temperate, Hospitable, Just in his

Nil nasci potuit
nisi detestabile
et infaustum.
Suct.

Joh. 8. 44.
Ignat. ep. 1.
ad Trall.

Gal. 5. 20.

Applic.

Col. 1. 10.

πλοῖον εὐφρα-
λές ὄντιν ἢ π-
576. Chrysost.
Hom. 5. in
1 Tim.

A

B

C

D

E

his Dealings, Zealous in his Devotions; but withal, that he is an Heretick; and then hear what St. *Augustine* will tell us, *Nulli utique dubium est, propter hoc solum quod Hæreticus est, regnum Dei non possessurum.* There is no doubt at all, but for this alone, That he is an Heretick, he shall not inherit the Kingdom of God. And this of St. *Augustine* does well accord with that of St. *Paul*, 2 *Thes.* 2. 13, 14. Where he gives us to understand, That if we hope to obtain Salvation and glory by *Iesus Christ*, it must be through sanctification of the Spirit, and belief of the Truth. And, O thou blessed Spirit of Grace, so sanctifie us through the Truth, that we be not led away into the errors of the wicked; but amidst the many Heresies which are amongst us, let it be manifest, that we are approved. Amen.

August. tom.
7. de Bapt. l. 4.
c. 18.

A

B

C

D

E

C 2

THE



THE SECOND SERMON

UPON

I COR. II. 19.

There must be also Heresies among you, that they which are approved, may be made manifest among you.

THE INTRODUCTION.

The Introduction.



When I see the greatest Lights of Learning, have their Mists of Error, I cannot think Ignorance shall go free: Enter we the Schools, and there we have *Aquinas*, Doctor *Angelicus*; *Bonaventure*, Doctor *Seraphicus*; *Scotus*, Doctor *Subtilis*; and *Alexander Hales*, Doctor *Irrefragabilis*; but enter we the Congregation, and there instead of Angelical *Aquine*, Seraphical *Bonaventure*, Subtile *Scotus*, and Irrefragable *Hales*. Instead of these, we meet with (*what I blush to tell you*) the Illuminated Cobler, the Sublime Coachman, the Profound Skinner, the Inspired Waterman, and the like. And now finding so much Error in the Prophets Schools, shall we seek for truth in the Separate Congregations? No sure, their many *new lights*, what are they, but so many antiently exploded Heresies? Those very Errors which lay urned and buried with their Founders, are

are raked up by the hand of a proud ignorance, and their dust thrown in the eyes of the vulgar to a blinding them with folly, that they cannot see the truth. Whilest then we view the learned Schools, or the illuminated Congregations, with those in *Melancthon's* time, *Quos fugiamus habemus, sed quos sequamur non intelligimus*. We have whom we may flee, but understand not, whom we may follow.

A Seeing therefore with the *travailing woman* the Churches em-
bleme, seeing with her, we are *driven into the Wilderness*, what
shall be our guide that we loose not our way? where shall we finde
our *Cynosure*, our *Polestar*, to direct us in our passage, that we miss
not of life and salvation by Jesus Christ? Why see, see I point you
to our *Book of Articles*, that Summary of Faith, that Star of Truth,
borrowing its Sacred Light from the *Sun of Righteousness*, in the
Gospel of our Jesus. This, this Commentary of our Creed, it hath
had the Gospel Testimony, that of Martyrdom; and being published
B to the view of the whole world, it hath been approved by the judg-
ment of Reformed Churches, and justified here at home by the
ablest Pens, against all the arguments of Popish and Heretical oppo-
sers. Now then (Beloved) seeing these are your days of great tryal,
hold fast to this form of sound Doctrine, keep close to this *Pillar of
saving truth*; what St. Paul foretold, is now come to pass, and this
Scripture is this day fulfilled in your ears, *δεῖ καὶ ἀρεσὶς ἐν ὑμῖν εἶναι*.
C *There must be also Heresies among you, that they which are approved
may be made manifest among you.*

Revel. 12, 1, 2,
6.

2. The quantity of guilt, καὶ ἀρεσὶς *even, or also Heresies*. Where-
by the Apostle doth denote unto us, the more hainous guilt of Here-
sie, being above that of Schism; for so, relating to the former verse,
whereas the Apostle had heard that there were Schisms among them,
he receives the report with a μερῶς ἢ πιστεύω, *I partly believe it*.
And as a Reason of this, his facility and easiness of belief, he adds
this Premonition, *For there must be also Heresies among you*. As if
D he had said, That I am so easily perswaded there are Schisms, is from
hence, That I certainly know there shall be Heresies among you,
even Heresies which are of a more hainous guilt to the Soul, and a
more destructive danger to the Church. And thus this Particle καί,
as in Gal. 5. 12. it is added ἐμφατικῶς, and by way of an *Auxesis*,
intimating the aggravation of Heresie from its comparison with
Schism.

Explic.

Verf. 18.

E Now how horrid a sin Schism is, may appear from the judgment
of St. Cyprian founded upon the Testimony of St. Paul, *Macula
ista nec sanguine abluitur, gravis hac culpa nec passione purgatur*. It
is a stain upon the Soul not washt of with our blood; a guilt upon
the Conscience not expiated by Martyrdom: And this Cyprians Af-
sertion is founded upon St. Pauls Doctrine, in 1 Cor. 13. 3. *Though
I give my body to be burned, and have not charity, it profiteth me
nothing*. Schism, as violating the Bond of Charity, destroyes the
Churches

Cypr. de Uni-
ar. Eccles.
n. m. 12.

Churches Unity; but Heresie (beside the breach of the Churches Unity) as violating the Foundation of Faith, destroyes the Churches Being; the very Essential Form of the Church, consists in Union; the Bond of which Union, is Faith; which Faith, Heresie destroyes; both in the Object, and in the Act; both as to Doctrine, and as to Grace.

Matth. 18. 17.

Tertul. de Pu-
lic. c. 19.

Epiphan. in
Anchorat. n. 9.

Observe our Saviour, *He that will not hear the Church, let him be to thee Velut Ethnicus, as an Heathen*; that is, Let him be excommunicate, and cast out of the Church: This for the Schismatick, but hear *Tertullian*, *Apud nos Ethnico par & super Ethnicum hareticus habetur*. With us the Heretick is accounted not onely as, but even worse then the Heathen. And if we ask *Epiphanius* the reason, his answer is ready, and resolute, *κείνων ἡ κακοπιστία τῇ ἀπιστίας*, A perverse faith is worse then Infidelity, and so the Heretick is worse then the Heathen. Both indeed have their Infidelity, onely with this difference; the Heathens infidelity is Negative, and the Hereticks is Positive. Now, as sins of *Commission* exceed in guilt, sins of *Omission*; so the Hereticks infidelity which is Positive, exceeds in guilt, the Infidelity of the Heathen which is Negative: Besides *open enmity* is not so hateful as *secret treachery*; nor a profest adversary so odious, as a perjur'd friend.

2 Pet. 2. 1, 2.

Tit. 1. 11.

Ezek. 32. 25.

1 Tim. 4. 2.

2 Tim. 3. 8.

Revel. 8. 11.

Matth. 16. 11.

Matth. 13. 38.

2 Tim. 2. 17.

Rev. 9. 1.

Cyrl. in Joan.
1. 1. c. 4.

Nazian. Orat.
42.

Ignat. ad
Trall.

If we consult the writings of the sacred Scriptures, and of the antient Fathers, we finde an holy Zeal pursuing Heresie, with the blackest characters of guilt, and heaviest sentence of doom; ask *St. Peter*, and he will tell us, *Heresies they are pernicious, destructive, damnable*; they *subvert whole houses*, they *devour souls*, they seize the heart, and life of Religion; corraupting the minde and stupifying the Conscience, to a making *blinde, hardened, seard, reprobate*. This the *wormwood* which makes bitter the waters of the Sanctuary; this the *leaven* that sowres the whole lump, the whole Doctrine of the Gospel; this the *tares* which choak the good Wheat in Christs field; this the *canker* that so deeply eats, the *gangreen* that so dangerously spreads in the Body of the Church; this the *smoak of the furnace*, and of the infernal pit; that darkens the Sun, and infects the Air; that clouds the Truth, and corrupts the Word of Grace. These the black characters of Heresie in the writings of the sacred Scriptures; and the like we finde in the writings of the antient Fathers. *Cyrl* he calls Hereticks *ἀπολείαι ἐργάται*, and *θανάτου παγίδας*, the Devils journeymen in the works of destruction, and gins of death: *Nazianzen* he calls them *τὰ ἐκ πονερῶν πλάσματα*, Satans engines for the Churches ruine. They are, says *Ignatius* *ὡς χειρῶν ἀλλὰ χειρῶν ποιοῦντες*, not followers of Christ, but hucksters of Christianity; they cry up their opinions, as Mountebanks their Salves, and promising strange Empyricall cures, they cheat simple souls with their adulterate wares.

The Antients, to shew their hate of Heresie, compare it to those diseases

diseases which are most deadly, and those Beasts which are most dangerous. They call it, that contagious *Plague*, which killing one, infects an hundred; that *Hætick Feaver* in the Churches Body, which is at first *facilis curatu*, but *difficilis cognitu*, easie to be cured, but hard to be discovered; afterwards becomes *facilis cognitu*, but *difficilis curatu*, easie to be discovered, but hard to be cured. Further, The *Antients* call *Heresie*, that *Scorpions* sting which invenoms, whilst it wounds; that *Hyana* which deceives and devours; this subtile and cruel Beast (as it is reported) will imitate the *voice of a man*, and oftentimes calling at the Shepherds Cottages, doth seise and devour them: Such a thing is *Heresie*, counterfeiting the *voice of Christ*, as the *Hyana* does the voice of a man, it deceives and destroyes Souls; yea, its malice and rage, is especially against the Pastors of the Church, as the *Shepherds of the Flock*, on purpose the more easily to scatter and spoil, to raven and devour the Sheep.

I might enlarge in setting before you the bitter fruits of this cursed stock of *Heresie*; even, Sedition, Murder, Sacriledge, Oppression, and the like; to witness which, I might bring you the sad experiences of Christs Church, under the *Arrian*, *Nestorian*, and *Macedonian* factions; yea, and under the rage of the *Anabaptists* frenzies; and above all, under the unparraleld fury (if these days have not out-vied them) of *Papal persecutions*. The *Orthodox* in their just prosecution of Hereticks, still tempered Severity with Charity; they not onely called them Brethren, but applied themselves to them as Brethren, convincing their judgments with the evidence of truth, and winning their affections with sweetness of love.

Thus did the *Orthodox* in their *prosecutions of Hereticks*; but how much different were the Hereticks in their *persecutions of the Orthodox*? *Non ex dialecticorum locis, sed ex carnificum officinis argumenta solvebant.* The Prison, the Dungeon, the Stake the Gibbet, these were their Topicks from whence they argued, and by which they convinced; thus *Socrates* of the *Macedonians*. And such the confutation from the *Spanish Inquisition*, and the *Marian Persecution*, *Notantur articuli & parantur fasciculi* (saith *Erasmus*) The Articles are read, and the Faggots are ready; and yet certainly to bring to the Stake, and cut off with present death, was a mercy to this cruelty, of pineing the whole *Family* with want; and exposing not onely the *persons* to the hardships and sufferings, the *names* to the ignominy and disgraces, but also the *souls*, the precious souls of their Brethren to the snares and temptations of beggery and necessities. *It is a mercy indeed to give life, but it is a cruel mercy, unless that life be suffered to have its livelihood.*

To close: Amongst the Heathen, *Ingratus & Superbus*, unthankful and proud, were thought a *compendium* of all reproachful language; *Ingratum si dixeris omnia dixeris*, If thou callest unthankful,

Socras. l. 2 c.
22. & 30. &
Sozomen. l. 4.
c. 2. & 20.

ful, thou speakest all evil, saith *Seneca*; and to set forth *Tarquinius* in the deepest dy of basest ignominy, the *Romans* named him *Tarquinius superbus*, *Tarquin* the Proud.

Now as for ingratitude, what greater then that of the Heretick, who Viper-like eats out the Bowels of his Mother that gave him birth? And as for the pride of the Heretick, it is that of *Lucifer*, truly Diabolical, a preferring the spirit of error, before the Spirit of Truth, as in Pertinacy of Will, so in Pride of Judgment. And those whom Satan hath fast in the *Chain of Heresie*, he can easily lead (if it suit with his further ends) into any other *enormous impiety*; though never so bloody and cruel, never so filthy and carnal.

Thus we have given you the Exposition of the second particular, The quantity of the guilt, *καὶ αἰρέσεις*, *even, or also Heresies*.

3. The certainty of its event, *δεῖ καὶ αἰρέσεις*, *There must be also Heresies*: *Must*, not in an Oportet of right and duty, but of fact and necessity; not of right and duty as to obedience, but of fact and necessity as to event; *περ φιλεία δεῖν ἔσται συμβολή, πέρρησις ἔσται πειρίνησις*, saith *St. Chrysostom*, The words are a Prophecy, not a Precept, a Prediction, not an Exhortation; the Oportet is like that of our *Saviours*, *The Son of Man must suffer many things, and be rejected of the Elders*. An Oportet equivalent to a *necesse est*; a necessity not absolute and fatal, but upon supposition and conditional; *even Positâ causâ ponitur affectus*, the cause being granted, the effect doth follow; this being supposed, That Satan is malicious against the Church and truth of Christ, envious at the grace and peace of Gods chosen; and irritated by this malice and envy, he will not fail to endeavor whatsoever may corrupt the truth, disturb the peace, and destroy the grace of the faithful. And it being further supposed, That such is mans unconstancy, curiosity, pride, self-love, and the like, that he is easily swayed, readily prompted to what is evil and irreligious. Lastly, this being also supposed, That Gods will is not, wholly to suppress the Devil and his agents, but in wisdom to order, and in power to moderate their subtilty and rage, so as may make for his Churches tryal, his Saints honor, and his Truths advancement. All this being supposed, we may be assured, the Oportet stands firm, *δεῖ καὶ αἰρέσεις*, *There must be also Heresies*.

How often was there an Oportet in the *New Testament*, for a fulfilling the prophecies of the Old? Now as concerning these last days, How many are the prophecies which foretold false Prophets? how many are the prophecies from Christ and his Apostles? *Many false Prophets shall arise, and shall deceive many*; so our *Saviour* foretells us. And this began betimes to be fulfilled, for not many years after, *St. John* witnesseth, *Many false Prophets are gone out into the world*; the whole world is the false Prophets diocess. And now as for the *latter days*, which though it take in the whole Chronical account from our *Saviours* Ascension, yet more especially does it point

to

Chryf. Tom.
5. Sermon. 21. in
loc.
Luke 9 22.

Matth. 24. 11.

1 John 4. 1.

to our times, upon whom the end of the world is come: As to these then our latter days, the Spirit speaks expressly, *That some shall depart from the faith, giving heed to seducing spirits and doctrines of devils;* so St. Paul, 2 Tim. 4. 1. Yea, we may observe, the very Apostles are put to weed whilest they plant; the Church of Corinth, and of Ephesus, even in St. Pauls time have those that deny the resurrection, and overthrow the faith of some. The Church of Galatia hath those that joyn Judaism with Christianity, the Ceremonial Rites with the Evangelical Mysteries. The Church of Coloss hath those, that patch Philosophical Notions to Gospel Truths, and the Worship of Angels to the Worship of God. The Church of Pergamus hath those that assert the doctrine of Balaam and the Nicolaitans. The Church of Thyatira hath those that teach it lawful to commit fornication, and eat things sacrificed to Idols.

1 Cor. 15. 12.
& 2 Tim. 2.
18.
Galat. 5. 2, 4, 7.

Col. 2. 18.

Revel. 2. 14, 15.
Revel. 2. 20.

Yea, so plentiful was the increase of these Tares, that in the Primitive and Purest age of the Church, to St. Augustines time, which was about the fourth Century; no less then Eighty eight Sects of Heresies were sprung up in the Church, each divided one from another, and all from the truth. How many Heresies there are amongst us, passeth my skill to reckon, as much as it doth your judgments to guess. Since we may say of London, what was once said of Africa, *Semper aliquid apportat novi*, it always is bringing forth some hing new; as that Countrey, some new Monster, so this City, some new Heresie. Here, at Congregational Meetings, Heresies engender, as there, wilde Beasts at the Rivers; still begetting by their ungodly mixture of Opinions, some monstrous new Heresie; so that to give you a view of all the Sects of our age, were to lead you thorow all Africa: And as before we could pass thorow that Countrey, there would be some new monster; so (confident I am) before we could well pass thorow those Sects, there would be some new opinion; some new opinion which we had not met with, some mungrel Heresie new hatcht, which we thought not of.

August. 1 de
Hæres. c. 88.

Oh how do the Anabaptists, by a corrupt mixture of opinions (as those African Beasts by an unnatural mixture of Seeds) how do they engender with the Novatians, and beget a mishapt brood called Separatists? Again, how do they engender with the Apostolici, and beget another as deformed a brood called Levellers? They engender with Donatus, and are called Brownists; they engender with Montanus, and are called Enthusiasts; they engender with Cerinthus, and are called Millenarians; they engender with Priscillianus, and are called Familists; and upon other prophane and heretical mixtures, are engendred the Antinomians, the Adamites, the Libertines, with many, very many other, too numerous to be numbred, and too horrid to be mentioned. And to all these, extends our Apostles Oportet in the Text; *There must be even these Heresies amongst us:* Must, but how? Why, from the Devils tempting in malice,

Quest.
Answ.

Mans consenting through Wickedness, and Gods permitting in Justice.

1. *The Devils tempting in malice.* He is that implacable enemy of *Christs Church* and Truth, who seeks all opportunities, and pursues all occasions of her mischief and ruine; sometimes infesting her with *bloody persecutions*, sometimes seducing with *corrupt doctrines*, always disquieting with *hellish temptations*. This that *lying spirit* in the mouth of all false Prophets; this that *ὁ ἐχθρός*, that *the enemy* which soweth Tares in the *Lords field*; this that *old serpent* which seduceth the Nations. And therefore our *Saviour* calls the Congregations of Hereticks, the *Synagogues of Satan*.

2. *Mans consenting through wickedness.* It is with too too many as with *Judas* and *Ananias*, *Satan hath filled their hearts*; even with Treachery and Treason against Christ and his Church; with Hypocrisie and Hate against his Holiness and Truth: So that what was said of *Aretine*, that foul mouthed *Italian*, may be too truly said of the Hereticks in our times, *Quicquid Diabolus audet cogitare hi audens proloqui*; What the Devil dares suggest to the Thoughts, these dare utter with their Tongues: Satan is not more ready to suggest, then some men to broach, that doctrine which is blasphemous. For this St. *Ferome* called *Arrius*, *Damonium meridianum*, The Noon-day Devil; so high was the impudence of his Blasphemies.

3. *Gods permitting in Justice.* What Heresies are amongst us, God could in his power and providence prevent; but he rather wills in his Wisdom and Justice to permit, ordering and disposing the end, to be his own glory, and his Churches good. True; Heresies God forbids, and yet he permits; he forbids in his Word, yet permits in his Providence; and thus, *Miro & ineffabili modo*, by an admirable and ineffable manner, *Non fit prater ejus voluntatem, quod fit contra ejus voluntatem*; that is not done beside his will, in the disposing of his providence, which is done against his will in the precepts of his Word; so St. *Augustine*. And that God permits men to fall, or rather run into Heresies, we say it is in Justice; even according to that rule of equity given by St. *Paul*, *2 Thes. 2. 11, 12.* where the Apostle tells us, That because *men receive not the love of the truth that they may be saved: They are given up to strong delusions to believe a lie, whereby they are damned.* Thus then upon Satans tempting in malice, Mans consenting through wickedness, Gods permitting in Justice: Upon this is founded the force of the Apostles *Operet*, in the certainty of event, *There must be also Heresies.*

To reprove and convince those Licentious men of folly and prophaneness, in whom *Themistius* the Philosopher, and *Rhetorius* the Heretick, are revived; though not by a transmigration of Souls, yet by a transmission of their opinions; imagining, yea assesting, that by diversity of judgments, and variety of Opinions, God does

gloriam

2 Chro. 18. 21.

Marth. 13. 28.

Revel. 12. 9.

Revel. 2. 9.

Hieron. Apol.
Adv. Ruff.
l. 2.

August. En.
chir. c. 100.

Applic.

Socrat. Hist.

l. 4 c. 27.

August. de He-
rel. c. 7.

gloriam suam illustrare, illustrate his own glory; and so a man may be saved of any Faith, of any Religion. But, sure I am, he who believes a man, may be saved of any Religion, is not himself of the true Religion; and that of *Leo* is most infallibly true, *Nisi una sit, fides non est*; Faith is not at all, if it be not one: And so that must needs be contrary to the truth of Faith, which is contrary to the unity of Faith; especially, if that of *St. Paul* stand firm, as *There is but one Body*, so but *one Spirit*; and as but *one Lord*, so but *one Faith*. Indeed God is truth, and reason then tells us, there can be but *one Truth*, as there is but *one God*.

Leo in Nativ.
Dom. Sermon. 4.

Eph. 4. 5.

And further, from hence it appears, That to assert Toleration of Heresies from the Word of God, is it self most Heretical, and intolerable: We read of *Julian* alone, that gave Toleration of all Sects, and he was an *Apostate*; whose aim and end, was not a regard to tender Consciences, but the destruction of Christs Church. If Heresies were to be tolerated, in vain had *St. Paul* given in charge unto *Timothy*, saying, *A man that is an Heretick, reject*. Yea, in vain did the Fathers implore the Royal Aid of the Imperial Scepter, and make supplication to Kings, as *Nursing-fathers* of the Churches peace. *St. Jerome* speaking of *Arrius* of *Alexandria*, he tells us, *Una scintilla fuit*, was but as one spark, *sed quia non statim suppressa est*, because he had at first some indulgent toleration, and not a speedy suppression: Therefore this small spark was kindled to a great fire, *Et totum orbem ejus flamma depopulata est*, And the flame of his heretical fury, laid waste the whole Christian world. Herein then is the Zeal of the Antients, worthy our imitation; to endeavor, a nipping the Bud, a cutting off the Branches, and a plucking up the Roots of Heresies.

Tir. 3. 10.

Hieron. in
Gal. 5. 9.

Now let us inquire, What are the preservatives against the infection of Heresies?

Question.

Answer. First, To be sincere in Obedience: Secondly, Humble in Minde: Thirdly, Fervent in Prayer: Fourthly, Rooted in the Faith.

Answer.

1. *To be sincere in obedience.* He that will hold the *Mystery of the Faith*, it must be in a pure Conscience. To keep the Conscience clear in an exercise of Holiness, is a sure means to keep the judgment sound in doctrines of Faith; and this accords with our *Saviours* rule of experience, *If any man will do Gods will, he shall know of the doctrine, whether it be of God or of man.* It was a quick and a quaint answer which *Cardinal Pole* is said to have given a Priest; the Priest asked him, How he might best understand the former part of *St. Pauls* Epistle to the *Romans*, being dogmatical and deep: the Cardinal answered, By practising the latter part, which is parenetical and plain. Indeed το βίβη ὁρθῶς νοεῖν ἡμῶν ἐστὶ τὸ φερεῖν (σφῶς,) so *Synesius*, An upright life is the entrance of Divine Knowledge; or as *Solomon*, *The fear of the Lord is the beginning of Wisdom.*

1 Tim. 3. 9.

Joh. 7. 17.

In vita Poli
Cardin.

Synesi. ep. 136.

Παύλος ἐπὶ βα-
σιλῆος ὁμιλία.
Naz. Orat. 29.
Psal. 119. 100.

Bern. Serm.
62. in Cant.

Jam. 3. 17.

Jam. 1. 5.

August. Conf.
1. 11. c. 2.

Tert. de Prae-
script. c. 2.

Eph. 4. 14.

1 Pet. 4. 12.

Practical Duties, are the surest steps to Theoretical Notions. That *David* becomes wiser then his teachers, and attains more knowledge then the Antients; it is in the *keeping Gods Commandments*.

2. *Humble in Minde*. Corporal and Spiritual things are differently discovered; Corporal things the higher they are seated, the higher we must look; whereas in Spiritual things, the loftier are the Mysteries, the lower must be our mindes. *Superbo oculo non videtur veritas, submisso patet*; Truth will not discover her self in her naked verity, to the proud and scornful eyes; but will lay her self open to the sincere and humble; so devout *Benard*.

3. *Fervent in Prayer*. The Spirit of Truth is the Spirit of Holiness, and the Spirit of Holiness is the Spirit of Prayer. So that to be fervent in Prayer, must needs be a sure means to be sincere in Holiness, and sound in the Truth. Heresie is a Spiritual infatuation upon the Soul, against which, no preservative is more effectual then that *Wisdom which is from above, pure, and peaceable*: And, if any man lack this wisdom, let him ask it of God, saith St. *James*. Wherefore when we read Gods Word, let St. *Augustines* Prayer be our devotion, *Domine Jesu sint casta delicia mea, Scriptura tua*: Lord Jesu let thy sacred Scriptures be my chaste delights; *Non fallar in eis, non fallam ex eis*; Let me not be deceived my self in them, nor deceive others by them.

4. *Rooted in the Faith*: As for Heresies, they have their strength from our weakness, *Nihil valent si in bene valentem fidem incurrant*. They have no power when they encounter a Faith which is Powerful; they are such then, as are seized with that *Spiritus vertiginis*, That spirit of giddiness (*Isa. 19. 14.*) who are carried about with every wind of doctrine; and in their variety of opinions, *Non errorem exuunt sed mutant*, They put off their old Errors, as they do their old Clothes, to put on new. What are those persons then, thus fickle and inconstant in their opinions? Why St. *Paul* tells us, *They are children*, that is, Weaklings in the Faith. Thus being sincere in Obedience, humble in Minde, fervent in Prayer, and rooted in the Faith; we have our preservative against Heresies; That though we cannot avoid them in their event, yet we may repel them, as to their infection.

Wherefore, when *false Prophets arise*, and Heresies infest the Church, curb ye the murmurings of Discontent, quell ye the repinings of Impatience; be ye not offended at Gods providence, nor discouraged in your Piety: Our *Blessed Lord* and his *Holy Apostles* have foretold us of what we finde; and forewarned us, of what we feel; the *Fiery tryal* of Heresie and Persecution. This is that we ought in our greatest prosperity, to expect with fear; and therefore do we in our greatest adversity endure it with patience, *Holding Faith and a good Conscience*, till the victory of *Truth* (which is *great and will prevail*) crown our sufferings. To this end, make we it a chief part

A

B

C

D

E

part of our Prayer unto Christ, as the woman of *Tekoa* unto *David*,
 save O King. Save O Jesu! Thou King of Glory, Head of thy
 Church; save us O thou that art the *Way, the Truth, and the Life*;
 Shew us the Way, for thou art our Prophet; Lead us in the Truth,
 for thou art our Priest; and Crown us with Life, for thou art our
 King. And see, see a fit season for this your Devotion; your prepa-
 ratory service to the Blessed Sacrament of the *Eucharist*; in which
 your preparatory supplications to that sacred Ordinance, remember
 that part of our Churches *Letany*, and *Devotion*, *From all Sedition*
and Privy Conspiracy, from all false Doctrine and Herefie; Good Lord
deliver us. Amen. Amen.

2 Sam. 14. 4.

John 14. 6.

THE



THE THIRD SERMON

UPON

I COR. II. 19.

There must be also Heresies among you, that they which are approved, may be made manifest among you.

THE INTRODUCTION.

*Introduci-
on.*

Mark 3. 11, 12.

Bede. in loc.

Basil. ep. 69.



It is Satans subtlety to instruct his Agents, by a pretence of some truth, to seduce into much error: And therefore when the Devil would needs turn Evangelist, and Preach Christ the *Son of God*, our *Saviour* does forbid and silence him. If we inquire the reason why Satan is silenced, Venerable Bede answers our enquiry, with a *Ne dum aliquis audit vera predicantem, sequatur errantem*, least any hearing him Preach what was true, should follow him when he seduceth into error. Accordingly we read how the Orthodox Christians of old did shun the Congregations, and meeting places of Hereticks (unworthy the name of Churches) *ὡς αἰσεβείας διδασκαλεία*, as the *Schools of ungodliness*. Indeed who art thou, that goest to hear one that speaks Blasphemy, thinkest thou thine ear shall

shall be innocent, and his tongue guilty? If he that speaks, lends his tongue, doest not thou that hears, lend thine ear unto the Devil?

A But thou wilt say, Thou canst not think them Heretical in their Opinions, who are holy in their lives, and therefore won by their *example*, thou attendst unto their *Doctrine*. Yet be not deceived, for Hypocrisie still leads in Heresie by the hand; *Macedonius, Donatus, Pelagius*, and others, though Arch-hereticks, yet as strict for life, as *reprobate concerning the faith*. It is no new thing, for the Devil to appear in *Samuels* shape and mantle, for Heresie to rise up in the shew and drefs of truth. Let not then the Preaching some truth, and the pretending much holiness, be baits to draw thee into Heresies: For that, our Apostle here forewarns his *Corinthians* eminent in gifts and graces; he forewarns them with much emphasis of Premonition, *There must be also Heresies ἐν ὑμῖν among you, that they which are approved may be made manifest among you.*

2 Tim. 3. 8.

1 Sam. 28. 14.

B 4. The propinquity of its danger, *ἐν ὑμῖν among you, there must be also Heresies among you; Omnis Hæreticus Nascitur in Ecclesia* Every Heretick is begotten and brought forth in the Church, as a Viperous Brood eating thorow the Womb that bare it. He who never professeth the Faith of Christ is an *Infidel*; whether *Jew, Turk, or Pagan*. He who renounceth Christ, and the Faith he hath professeth, is an *Apostate*; such was *Judas, Simon Magnus, and Julian*. He who professing the true Faith in some parts, corrupts, or overthrows the Faith in other particulars, he is an *Heretick*; such was *Sabellius, Apollinaris, Arius, Nestorius, Macedonius, Pelagius*, and others. Now these three, the Apostate, Heretick, and Infidel, have this difference of degrees, in their greatness and guilt of sin. The Apostate he is guilty of greatest transgression, as violating the most of Obligation: The Heretick he is next in guilt of sin, as being next in breach of Faith; and *both* are so much worse then the Infidel, by how much defection, and a traiterous breach of Loyalty, is worse then non-submission, or refusal of Allegiance.

Explic.

Hierom. in Jer. 22.

D The *Jew, Turk, and Pagan*, have the more sin, as to the *extension* of their *Infidelity*, because guilty of more error; but the Heretick sins more, as to the *intension* of the guilt, because more opposite to the Law of Faith. And of those that fall away, they sin so much the more hainously, by how much they have been instructed the more fully. Heresies then, which are *ad languorem & interitum fidei producta*, brought forth to the decay, and destruction of the Faith; they are Tares which grow up in Christ's field: Evils which arise in the body, yea, in the bosom of the Church, yea, even of that Church which *Paul* had planted, *Apollo* watered, and God given the increase. No Purity of faith then, may privilege any Church from the poyson of Heresies, since that of *Corinth* is infested. *Corinth* so famous for the gifts of Tongues, of Prophecy, of Knowledge, of Eloquence; yea,

Tert. de Præscript. c. 2.

1 Cor. 3. 6.

yea, so eminent for the graces of Faith, of Charity, of Patience, of Hope, and in all, for Zeal.

How comes the Wolf then into this fold, so strongly guarded? How comes this Church of *Corinth* to be infected and infested with Heresies? Why, especially because Heresies still appear in the shape of truth, and the shew of holiness: The Wolf covers himself up so close in the Sheep's clothing, *Ut prius ovem mordentem sentiat quam praesentiat venientem*, that the innocent Sheep feels him biting, before it perceives him coming: And thus many poor souls are unawares seized by Heresie, before they discover the false Prophet to be an Heretick. *Manes* himself, so prophanely blasphemous, yet hides his blasphemy under this vail; *An Apostle of Jesus Christ*; and intitles his Heretical Paradoxes, with an *Hac sunt salubria verba de perenni ac vivo fonte*; These are the wholesome and saving words, from the eternal and living Fountain of Truth, (so *St. Augustine*.) If *Simon Magnus* attract the eye and ear, yea, the judgment and affection too of the vulgar, it is with this cover upon his Divellish Sorceries, *The great power of God*. If *Montanus* seduce with his Fanatick dreams, it is by the plausible insinuation, of being the Comforter, promised by Christ, and sent from Heaven. Yea *Arrius* the Arch-heretick as full of cruelty and blood, as of Heresie and Blasphemy; yet in his *Thaleia*, he asserts the doctrine he delivers, to be according to the *Faith of Gods Elect*, and of those holy Men who have received the *Holy Ghost*, and were taught of God.

But if such be the close subtilty and fair shew; if such the plausible pretences, and yet desperate deceit of Hereticks, how are they discovered? how are they known? *Answer*. Our Saviour himself resolves us, *By their fruits ye shall know them*. Not onely meant of their fruits of manners, but chiefly of their fruits of Doctrine; the evil consequences of what they teach, as well as the evil actions which they practise. For that, oftentimes Heresie is taught not onely to lie in words, but also in works; not onely with the tongue, but also in the life. As many teach well, which live ill, so many teach ill, which live well; teach ill as to doctrine and opinion, which yet live well as to manners and conversation; that is, well as to the eye of the world, but impossible to as to the eye of God: *For every Heretick (as formally such) not onely violates the Faith, but also makes breach of Charity; and where there is not Faith working by Love, let the shew of Piety be more then Angelical, yet is it Hypocritical; and how ever gracious in the eye of men, yet is it odious in the sight of God*.

We read of *Arrius*, that as he was himself *διαλεκτικός* subtle in disputes; so were his followers grave in their sanctity; yea, for the reverence had to their feigned sobriety, temperance, and holiness, offices of *dignity and trust* were committed to their charge: Yea, as for the *Macedonians*, blasphemous in their Heresie, yet

Nazianzen

Orat. cont. Parmen. 12.

Acts 8. 10.

ἡ γὰρ πίστις οὐκ ἐστὶν ἀλλὰ καὶ ἔργον. οὗτος δὲ ἄνθρωπος οὐκ ἔχει πνεύματι ἀβούτων, θεοδιδασκάλων.
Athanas. Orat. 2. cont. Arian.

Quest.

Ans.

Matth. 7. 16.

Heresis docta est mentiri non lingua tantum sed & vita. Bern. Serm. 65. in Cant.

Socrat. l. 1.

c. 14.

διὰ τὴν πεπαιστωμένην αὐτοῖς σεμνότητα πάντα πιστεύονται.
Basil ep. 82.

Nazianzen gives this testimony of them, *ὡς τὸ βίον θαυμάζοντες οὐκ ἐπαινέμεν πάντῃ τὸ λόγον*; Though we admire their lives, yet we approve not their doctrine. Here you see, the blasphemous *Macedonians*, and the no less blasphemous *Arrians*, advanced to offices of dignity for the esteem of their Piety; and though horrid Hereticks, yet they live (as to Formal Religion) to the wonder and admiration of the Orthodox. Yea (Beloved) I have my self wondered to see many

Nazian. Oiat.
44.

A of the Heretical, so Formally Pious, and most of the Orthodox so prophanely impious; but I have soon silenced those thoughts, and hushed that wonderment: When I apprehend, how it is Satans masterpiece of subtlety, to blast the honor of the true Faith by an *open prophaneness*, and to set off the credit of Heresie with a *form of Holiness*.

B Besides, Luxury, Drunkenness, Whoredome, the too too common sins of prophane persons, otherwise *Orthodox in the faith*; they are sins truly bestial; but as for Pride, Malice, Envy, the common (though close) sins of Heretical persons *Formal in Holiness*, they are sins right Diabolical: And it is our *Saviours* resolution, *That Publicans and Harlots enter the Kingdom of God*; that is, are wrought upon to Conversion, before Pharisaical Hypocrites, and Formal Hereticks. Wherefore, when according to our Saviours rule, we judge of

C *false Prophets by their fruits*; we must not onely examine the fruits of manners, because their Hypocrisie may for a time deceive us; but also the fruits of their doctrine; whether what they teach us tend to the violation of *divine Charity*, the dissolution of *holy Unity*, or the breach of *publick Peace*; again, whether that they teach us, tend to the prophaning *Gods worship*, the depressing his *grace*, and the diminishing his *glory*. Are these the fruits of their doctrine, to destroy *Magistracy* in the State, and *Government* in the Church? To bring neglect of Gods worship, and contempt of his Ordinances; to promote Licentiousness, countenance Disorders, and hasten on Confusion? If so, notwithstanding their *plausible pretences* of the Kingdom of the *Lord Jesus*: The Throne of *Christ*, the Liberty of the *Gospel*, the Discoveries of *Grace*, the Breathings of the *Spirit*, the Outgoings of the *Lord*, and the like: Notwithstanding all these plausible pretences, yet *by their fruits we know them*; know them to be Ministers of Satan, taking upon them to be Ministers of Righteousness, and though with the Prince of darkness they are *transformed*

D *into Angels of Light*, yet their cloven foot discovers them; their Doctrine which still ends in deformity and division. That all this is

E infallibly true, finde it attested by St. *Peter*, and St. *Jude*, in their several Epistles.

Matth. 21. 23.

Matth. 7. 15,
16.

2 Cor. 11. 15.

We will close then with St. *Augustines* observation, That the Devil seeing his Temples forsaken, and his Oracles silenced, he subtly deviseth to make a new supply to his Kingdom, by having his Ministers still in and about the Church; *Qui sub vocabulo Christiano*

E

doctrina

Doctrina resisterent Christiana; who under a Christian name should resist the Christian Doctrine; and under the shew of sanctity, seduce into the way of Heresie. No wonder then, if St. Paul to put his *Corinthians* upon their stricter guard, does give them the emphatical Premonition of a *δεῖ καὶ αἱρέσεις ἐν ὑμῖν εἶναι*, *There must be also Heresies among you.*

Quest.

Eph. 4. 14.

Answ.

Matth. 12. 29.

Iren. l. 1. c. 1.

To propose then and resolve this Quære. That seeing Satan arms his Instruments with his own arts, and instructs Hereticks with a sleight and cunning, even to a *μεθοδεία καὶ πλάνη* an art and *method of deceiving*: Seeing it is thus, How may we know the deceitful workings of Heresie? by what means and in what manner, does it instil its poyson, and spread its infection? *Answer*, (1) *By pretending and perverting the sacred Scriptures.* The Spirit of delusion still brings Scripture in the front of his temptation, not to instruct but to deceive: And as it was with the Master, so is it with the Schollers; the Hereticks mouths are full of Scripture, yet we may truly say of them what our Saviour said of the *Sadduces*, *They erre not knowing the Scripture.* They have the Words indeed, but not the Sense; the Letter, but not the Spirit; however they boast themselves, with confidence of both.

But as *Irenæus* gives us the apt Simile, comparing Hereticks to the maker of Molten Images; who taking the Golden Statue and Image of a King, and transforming it into the shape and Image of a Wolf; he may by a fallacy affirm, This is the *Kings Image*. Now by the like couzenage and deceit, the Heretick perverting the precious Word of God, and framing from thence his Heretical opinions, may say, This is the *Word of God*. True, this Heretical doctrine is said to be the Word of God right, as that Image of the Wolf is said to be the Royal Statue and Image of the King; materially, but not formally so. There is the same Matter, but not the same Form; the same Word, but not the same Sense. And the *true Believer* whilst he acknowledgeth the mettall, he discerneth the shape; the mettall, that of the Kings, the shape, that of the Wolves. The words those of Scripture, sacred and true; but the sense, that of Heresie, perverted and false.

2. *A vaingling and juggling of words*: I cannot call it a wily Sophistry, but a witless Vanity; yet like the cantings of the Gypsies, it takes the ignorant. An instance and example of this, *Epiphanius* gives us in the *Arians*; who, denying Christ to be the eternal Son of God, they say of him, That he is *κρέμα ἀλλ' ἐκ ὡς ἐν τῷ κρηματίῳ*, καὶ ποίημα ἀλλ' ἐκ ὡς ἐν τῷ ποιημάτι, καὶ γέννημα ἀλλ' ἐκ ὡς ἐν τῷ γέννημάτι, a Creature, but not as one of the Creatures; a work, but not as one of the works; begotten, but not as one of the begotten. Here that of *Ναζιανζέν* is very apt, *ἰστων ἐλεγχῶ* ἰασις, In these follies to cure their Brains, is to confute their Arguments; *Hellebore* is the best Syllogism, *Anticyra* the fittest Schools.

Epiphani. Hæ-
rel. 69.

This

This of the *Arians*, a Creature, but not as one of the Creatures; begotten, but not as one of the begotten; *Athanasius* answers with $\alpha\lambda\eta\theta\omega\mu\epsilon\nu\ \alpha\lambda\alpha\lambda\eta\tau\omega\varsigma$, and $\nu\omicron\eta\sigma\omega\mu\epsilon\nu\ \alpha\nu\omicron\eta\tau\omega\varsigma$, as if a man should speak without speaking, and understand without understanding. This right that $\kappa\epsilon\nu\omicron\phi\omega\nu\iota\alpha$, that *vain babling* which *Timothy* must avoid, as being proper for them, *Whose words increase unto more ungodliness*; whereas that Faith and Love, which is in *Christ Jesus*, hath still its *form of sound words*, its proper phrase to express plain truth.

Athan. cont.
Arian. tom. 1.
orat. 3.

2 Tim. 2. 16.

2 Tim. 2. 13.

Yea, besides their $\kappa\epsilon\nu\omicron\phi\omega\nu\iota\alpha$ words of *vain babling*, it is ordinary with the Hereticks of late, as once with the *Valentinians* and *Gnosticks* of old, they have their $\kappa\alpha\nu\omicron\phi\omega\nu\iota\alpha$ their words of new coining; such as neither themselves, nor their followers ever understood: Yet these, simple Souls, because they understand not, they admire; and admiring, they are seduced to believe, what they do not understand.

3. *A busie Tongue and Pen*; always prating and printing. As they swell big with self-conceit, so Emperick and Mountebank like, they are still professing their art and prescribing Receipts; yea, the very Women (as *Tertullian* speaks of old) how malepert, how confident, and daring, even to teach, to dispute, and that with the ablest Divines, as some of them have sent their challenge? And as the Tongues of Hereticks are still babling, so are their Pens still scribbling, as *Nazianzen* of the *Apollinarists*, $\tau\omega\ \pi\lambda\eta\theta\epsilon\iota\ \beta\iota\beta\lambda\iota\omega\nu\ \phi\iota\lambda\omicron\kappa\epsilon\mu\epsilon\nu\omicron\iota$, They take a pride and glory in the multitude of Books; though as the penning was but waste time; so the printing proves but waste Paper.

Tert. de Præscript. c. 41.

Nazian. Orat. 51.

4. *A disesteem of all mens judgments and opinions, but their own*. This that *Egregium Sophisma*, that notable Sophism *Vincentius* speaks of in *Nestorius*, and *St. Augustine* observes the like in the *Maniches*, They were more eloquent and large in confuting other mens doctrines, then constant and firm in proving their own opinions. Yea rather then not to have something to confute, Heretical persons, they will fancy *Chimera's*, raise scandalous imputations which they cast upon their Brethren, and then inveigh against them; Right like children with their Cherristones, who build Castles on purpose to throw at them, and then pride themselves in overthrowing them. O how do many raise Objections, and fancy Errors, which never were imagined, much less asserted, and then confute them with zeal, that they may seem unto the ignorant, great Champions of truth?

Lyrrin. c. 15.

Aug. de Utilit. cred. c. 1.
Plus in refellendis aliis disertis et copiosis, quam in suis probandis firmis et certi manebant.

5. *Their Proteus-like changing themselves into many shapes*; sometimes smooth and pleasing, sometimes harsh and rugged; that, to speak their sweetness of love; this, their heat of zeal. If they be to gain a Profelyte, *habent artificium*, they have an artifice, as *Tertullian* observes of the *Valentinians*, *Quo prius persuadeant quam doceant*; Whereby they perswade the Affection before they convince

γλῶσσαν εὐσπορον ἔχονσι.
Naz. Orat. 51.

Tert. Adv. Valen. c. 1.

Ad ruinas so-
lummmodo humi-
les & blandi
& submissi a-
gunt; ceterum
nec suis præsidi-
bus reverentiam
novcrant Tert.
de Præscript.
c. 42.
Tert. de Præ-
script. c. 42.

Hieron. Tom.
2. epist. ad
Cresiphont.
Oprat. contr.
Parmen. l. 6.

the Judgment; whereas truth, *Docendo persuadet, non suadendo docet*, It persuades by conviction, not convinceth by persuasion. The Hereticks art is insinuation, not instruction; and therefore their business is to work more upon the Affection, then upon the Understanding. But observe, To pervert their credulous *Auditors*, and seduce their easie Profelytes, they are as gentle as Lambs, humble and meek; but bring them to their *Pastors*, the Fathers of the Church; yea, to the Politick and Ecclesiastick *Governors*, and then the Lamb is become a Tyger, they are presently at their words of mutiny and rebellion: *Ye Moses and Aaron take too much upon you.*

6. *Their making Subversion, not Conversion, their work.* Pulling down, not building up; which is a work easiest and soonest done. It is a general rule *Tertullian* observes in all Hereticks, in their service of Ministry, they have an aim, *Non Ethnicos convertendi, sed nostros subvertendi*; Not to convert those who are out of the Church, but to subvert those that are in the Church: And thus the proper work of Heresie, is not so much to establish it self, as to destroy the truth; and therefore it labors the destruction of that Order, Form, and Faith which is established; no matter for building up it self, for Heresie is unconstant to its own principles, and loves change; it does its work, if it does destroy. O the very picture of our times! No new Form or Faith hath had the fate to be settled, onely the *Good and old* to be pulled down. And this the work of Heresie, so long since observed by *Tertullian*, and now experienced in our selves.

7. Lastly, *By making women their agents to propagate their errors.* Satan knows well by his first temptation, how facile, and yet how prevalent that Sex is; the weakest to be won, and yet the strongest to win; Heresie still prevails soonest with them, and most by them; so that, in all propagating of errors, the multiplying Profelytes hath been still by women. And therefore had *Simon Magus* his *Helena*, *Apelles* his *Philumene*, and *Nicholas* of *Antioch*, *Choros duxit famineos*, he became leader of the Feminine Troops. *Montanus* had his *Prisca* and *Maximilla*, the *Donatists* their *She-preachers*. Though we read in all the Gospel but of one woman that taught in the Congregation, and in the same line we read the effect of her teaching, even a *Seducing the servants of God to commit fornication*; so it is recorded of that *Jezebel*, *Rev. 2. 20*. And thus, Hereticks, by a pretending the sacred Scriptures; by a vain gingling and juggling of words, by their busie Tongue and Pen, by their disesteem of all mens judgments but their own; by their *Proteus* like changing themselves into many shapes; by their making Subversion not Conversion their work, pulling down not building up; and lastly, by making women their agents to propagate their errors; even by these means, Hereticks exercise their art and method of deceiving. Which means I have discovered to you, from the sure observation of the *Antient Fathers*; and I think, you are sensible, how too well they agree with

with the sad experience of our present Church. To whom St. Paul directed his Premonition, as well as to Corinth, in his *δεῖ καὶ ἀποστείλας ἐν ὑμῖν εἰσὶν. There must be also Heresies among you, &c.*

Here let us make *Application*. 1. By way of Complaint. That such is the power and prevalency of Heretical Impostures, that our Sacraments are not esteemed sacred, nor our Worship of God holy; but in contempt of both; our Churches are without people, the people without Priests, the Priests that are, without that reverence that should be; *Et sine Christo deinde Christiani*; and from hence it is that we are become Christians without Christ, having the name, but wanting the truth of Christianity amongst us. It was Gods complaint of old, and may be now unhappily renewed, That from the *Prophets of Jerusalem*, (and so from the Prophets of this great City) *Prophaneness and Hypocrisie are gone forth into all the Land*: But what Prophets are these? Why God himself tells us, They are such as Preach without Mission or Commission, *He sends them not, and yet they run; he speaks not to them, and yet they prophecy*. And as we see who are the Prophets, so, see what is their prophecy; *They prophecy lies* (saith God) *in my name*; that is, they Preach Heresie and Error, under the specious pretences of Gods Word and Truth. Thus St. Pauls Premonition given the *Corinthians*, hath extended unto us, and we subscribe to his sure prediction by our own sad experience; when he says, *There must be also Heresies among you*.

2. By way of Vindication. To answer the calumny and exprobration of the *Romanist*, who objects to the *Protestants*, what the *Heathens* of old objected to the *Christians*. Ye *Christians*, said the *Heathens*; and so, ye *Protestants* say the *Romanists*; ye disagree amongst your selves, and divide into so many and different Sects, that it is hard to finde a *Christian among Christians*, a *Protestant among Protestants*; each Sect condemns the other. And amidst those divisions, which are so many, where shall we finde truth, which is but one? Indeed, we must confess, there is too much of truth, though too little of Charity in the Objection: We cannot but own our unhappiness, yet as an object of compassion, not as a subject of exprobration. To acquit our selves then of the Calumny of our *Adversaries*, though we cannot but bewail the misery of our *Brethren*; know, if rightly considered, so far is any Church from being *Heretical*, because there Heresies spring up against the truth; that it is therefore *Orthodox*, because even then the truth is maintained against Heresies. And this is the present condition of the distressed Church of England.

But we further return upon our *Adversaries*, That the Church of Rome is not therefore the true Church, because they suffer not amongst them, the Heresies that are amongst us; for they have their Errors, and those Heretical too; onely they maintain and defend, what they should acknowledge and reform, at least oppose and disclaim.

Applic.

Bern. ep. 24.

Jer 23. 15.

V. 21.

V. 23.

Clem. Alex.
Strom. l. 7.

Rev. 1. & 2.

claim. The Jesuite indeed, he thinks he hath set a sufficient guard upon St. Pauls Oportet : And whereas the Apostle says to every Church what he says to that of *Corinth*, *There must be also Heresies among you* : The Jesuite says, There shall be no Heresie in *Rome*, and the Popes pretended infallibility shall be their protection. But what ! Do not we know that those very Churches which were as so many *Golden Candlesticks*, and had *Christ walking in the midst of them* ; do not we know, that those very Churches had then their blasphemous Heresies and prophane enormities amongst them ? Which Heresies and enormities did not unchurch those Cities, till there ceased to be an *holy Seed*, a remnant of Orthodox Ministers to preach and profess against them.

Indeed, where grow the Tares, but in the *Lords field* ? where spring up Heresies, but in the Church ? It is not then, that the Church of *Rome* hath no Heresies, but wants truth to discover, and faithfulness to exterminate them. Would they begin to weed their field, the Tares would soon appear ; would they begin to cleanse their Floore, the Chaff would easily be discovered. Let it then be candidly considered, whether does more Christianly and ingenuous ; we who confess we have Heresies, yet publickly profess the truth ; or they who profess they have the truth, yet will not confess their Heresies. If they will own themselves a Church, as *Corinth* was, they must subscribe to St. Pauls Oportet, as our Church does. *That there must be also Heresies, and that ἐν ὑμῖν among you.*

3. By way of Comfort. And *blessed be God*, that as he foretels us of Heresies for our Caution, so he prescribes us remedies for our comfort : And amongst those remedies, what more sovereign then the truth of his Word, well digested by Prayer and Meditation ? This is a sure preservative ; for though all Heresies plead *Scripture*, yet I like not that opinion and prescription of taking away the *Scriptures* from the people, least they become *Heretical* : This is a remedy, like that of *smitting the children*, because the Dogs eat their Bread ; or of *plucking up the flowers from the Bees*, because the Spider sucks out poyson ; or *taking away the pasture from the sheep*, because the Wolves devour many of the flock. This *prescription* we leave to those of the *Roman Church*, as suitable to their *Roman*, not to our *Christian Faith*. For our parts, we are no *Lucifuga Scripturarum*, as *Tertullian* speaks of some ; we shun not the light of *Scripture*, but are willing to bring our Gold to the *Touchstone*, our Line to the Rule, our Doctrines of Faith, to the Word of God.

We know well, those *Gyant Heresies* of *Sabellius*, *Arius*, *Nestorius*, *Eutyches*, *Apollinaris*, and others ; we know well, those *Gyant Heresies* were overthrown by the *holy Fathers*, in the General and Provincial Councils, with stones from *Davids sling*, *ὧς ἐν τοῖς γράφοις ἐλέγχουσιν* (so *Athanasius*) with Arguments drawn from the sacred *Scriptures*. We like not then, to forbid all Coyn, because much

Terr. de Re-
fur. Car. c.
47.

Athan. con-
Arian. Orat. 2.

much is counterfeit; nor quite to take away the Scriptures, because much is perverted. Indeed, the Patrons of Heresies are not all ways, nor for the most part, of the *Plebeian* rank, but rather of the *Ministerial Order*; they are not such, as have not enough of knowledge, but such as have too much of perverseness. True, the Heresies of the *Anabaptists* (I think) are all the peoples Brats, Errors of their bringing forth, and nursing up; they are the Births of a Proud ignorance. And seeing these are now the most infesting the *Church*, I would have all her *Sons and Daughters* so experienced (by the help of a faithful *Guide*) in the Doctrine of the *Scriptures*, that they might be able in their Conference with Hereticks, to imitate our *Saviour* in his combat with Satan; to repel the Error of Scripture *misinterpreted*; by the Truth of Scripture rightly understood, and aptly applied. For sure, to this end, that we should be prepared, did the Apostle here premonish, saying, *There must be also Heresies among you.*

Matth. 4. 6, 7.

4. Exhortation. *To joyn to our profession of Faith, an holiness of life*; for the Mysteries of Grace, are *Mysteries of Godliness*; they have their holiness, as well as their truth: And what thinkest thou then, O man, that thou canst be a fit Judge of the Truth, when thou art not acquainted with the holiness of *Gospel Mysteries*? No sure, for to instance in some particulars: Art thou fit to determine what concerns the dispute of *Free-will*, who art thy self a *Servant unto sin*, a slave unto thy lusts? Art thou fit to decide what is the use and efficacy of *Grace*, who thy self dost turn the *Grace of God into wantonness*? Art thou fit to state the nature and necessity of *good Works*, who art thy self to *every good work reprobate*? Art thou fit to prove the *Divinity of Christ*, who thy self feelest nothing of the power of his *Divine Spirit*? Art thou fit to judge what is Truth, in doctrine and purity of Faith, who dost stain and dishonor the Truth, by thy conversation and impurity of life? Whosoever of you then (Beloved) that desire to avoid the guilt that is so great, the danger that is so near, even *Heresies among you*; do you joyn to your profession of Faith, an holiness of life; and then, though *there must be Heresies among you*; yet shall you be of the number of those who are *approved and made manifest among you.*

1 Tim. 3. 16.

Rom. 6. 20.

Jude 4.

Tit. 1. 16.

E

THE



THE FOURTH SERMON

UPON

I COR. II. 19.

There must be also Heresies among you, that they which are approved, may be made manifest among you.

THE INTRODUCTION.

Introduci-
on.

1 Tim. 3. 15.

1 John 4. 6.



He Church of Christ is the *House and Temple of the living God*; yea, the *Pillar and ground of sacred Truth*; even as the Edicts of Kings are fastned unto Pillars, so the Word of Truth, the Gospel of Christ is committed to the Church; to be held forth to the veiw, and proposed to the faith of all. Wherefore St. *John*, he gives this infallible note of true Doctrine, that it holds fast a conformity to, and a communion with the Church of Christ. *Hereby*, (says the Apostle) *hereby know we the Spirit of truth, and the spirit of error*; the spirit of error that seeks a separation from, and the Spirit of truth, that holds a communion with the holy men of God, in the several parts of the World, and the several ages of the Church; both as to the practise of Holiness, and Doctrines of Faith.

To

To establish us then against those *Impostures* which withdrawing us from the Church, Seduce us into Heresie; To establish us (I say) against those impostures, observe we the Apostles seasonable admonition, That we be not *soon shaken in minde*, not removed from our judgement and faith in the Scriptures, to which we have been directed, in which we have been instructed, by the Church of Christ; not thus removed by *Spirit* or *Word*, however pretended to be Apostolical and Holy; yea, however asserted to be Angelical and Divine; for that *Satan* the Prince of Darknes is oftentimes *transformed*, (in the Hypocritical pretences of truth and holiness) *into an Angel of light*. But (O Beloved) that which heightens the sin, and shall heighten the condemnation of our days *Apostates*, is this, That they joyn themselves to those works, and workers of darknes, which have not so much as the appearance and shew of light. For that, now wicked men, they have fronted themselves with *Judah's* impudence, *They declare their sin as Sodom*, they hide it not. And though Heresie and Schism, with their so inseparable concomitants, Sacriledge and Prophaneness, though they have put of their *mask of truth and holiness*, yet are not men affrighted with their ugliness, but as if the Hellish deformity were some heavenly beauty, they are wooed and won, to an embracing those Doctrines, and a pursuing those practises, which even startle and amaze the souls and mindes of the *truly religious*. But blessed be God, the *Dragons Tail* is not so long as to sweep away all the *Stars of Heaven*; amidst the thickest of Heresies and Schisms, God does, and will preserve himself *a remnant, to worship him in spirit and in truth*; a remnant approved in the faith, and manifest by their works. For so says our Apostle, *There must be also Heresies among you*, but by the wisdom of Gods providence ordered to this end, *That they which are approved, may be made manifest among you*.

2. General part, the Premunition; and therein of the first particular, the Apostles fore-arming them with constancy in the Faith, *that they be approved*. Mercy and Justice they are the two Pillars of Gods Throne of Majesty, whereon he sits as King in the Supremacy of his will, to govern by the wisdom and power of his providence, all things in Heaven and in Earth. So that of all humane actions, God he is no bare *spectator*, but an All-powerful and an All-wise *disposer*; what is good, he working it by his grace, rewards it with his bounty; and what is evil, he permitting it with patience, he revengeth it by his justice; but whether good or evil, as he sways all by his power, so he disposeth all by his wisdom, ordering it to these *sacred ends*, his peoples spiritual advantage, and his own eternal glory. Wherefore, that Heresies, permitted of God, do spring up & spread themselves in the Church, *οικονομικῶς γέγονε*, in the language of St *Chrysostome*, it comes to pass by Providential dispensation. The *wisdom of God* having determined it more suitable to the glory of his providence, *ex malis bona elicere, quam nulla esse permittere*, (as St. *Augustine*) more suitable to the glory of his

μη παρεβλη-
ναι σοφί-
ας. 2 Thes.
2. 2.

2 Cor. 11. 14.

Iis. 3. 9.

Rev. 12. 4.

John 4. 24.

Explic.

Chrysost. in
Act. Apost.
Hom 33.
Aug Enchirid.
c. 61 & de Cor
& Glat. c. 10

Aquin. 1. q. 21.
art. 2.

Ut fides habenda
tentationem
habeat etiam
de probationem.
Terr. de Pra-
scrip.
Aug. Serm. 98.
de temp.

Chrysost. in
A. & Apost.
hom. 33.

Aug. de Civit.
Dei. l. 16. c. 2.

Aug. ep. 7. ad
Marcel.

his providence, to bring good out of evil, then not to suffer evil at all to be. And therefore the Schools, in their Tracts of Gods providence, tell us aright; That if God did not suffer some evil, we should want much good, *Non enim esset vita Leonis, si non esset occisio animalium*, If there were no slaughter of Beasts, there would be no life of the Lyon; and so, were there no persecution of Tyrants, there would be no patience of Martyrs; were there no *opposition of Heresie*, there would be no honor or reward in the *approbation of the truth*.

Now as Persecution doth exercise the Patience, so does Heresie try the Faith of Gods chosen; and to this end, doth God order this, That Faith having its tentation and tryal, may have its approbation and reward. Yea, as St. *Augustine* speaks, God suffers the Catholick Faith, to be impugned and opposed, by Heretical Doctrine; *Ut fides nostra non otio Torpescat, sed multis exercitationibus Elimetur*, That our Faith may not grow sluggish and rusty with ease, but become more quickened and polished by exercise. And hereby indeed are exercised, all the edifying gifts, and sanctifying graces of the Orthodox; their *edifying gifts* of knowledge, of prophecy, of tongues, &c. Their *sanctifying graces* of humility, meekness, charity &c. All which, as they are opposed, so are they exercised; and as they are exercised, so are they improved, by the subtleties, hypocrisies, and pertinacies of the Heretical. As for the *Doctrine of Faith*, *μετὰ τὴν ἀνελκυσίαν βεβαιότερον*, as Trees shaken with the winds more firmly fix their Roots in the Earth, so the doctrines of Faith discussed by the oppositions of Heresie, more deeply fix their truth in the Church. But what! is it not a seeming Paradox, that the doctrines of Faith should be the more clean, for the foul hands of Heresie? Why, for this, know, it is as *Brass Inscriptions* appear the better by foul feet, not from the dirt but from the rubbing: Thus the doctrines of Faith become the more dilucide and clear, not from the Error, but from the examinations of Heresie. For whilst the subtlety and pertinacy of Hereticks do stir up the wisdom and industry of the Orthodox, Theological Verities and Gospel Mysteries, *Et considerantur diligentius & intelliguntur clarius*, They are more strictly examined, and more clearly understood.

And therefore does St. *Augustine* (the Hammerer of Hereticks, whose Pen was of all the Fathers, the most employed against Heresies and Schisms,) even he, professeth himself to be of the number of those *Qui proficiendo scribunt & scribendo proficiunt*; who in improving their knowledge, do write to communicate it; and by writing to communicate it, do improve their knowledge. O how much precious truth should we have wanted in the Treasury of the Churches stock, especially concerning the great Mystery of the *Blessed Trinity*, and *Personal Unity*, and of the *Catholick Church*, if the *Sabellians*, *Photinians*, *Arians*, *Eunomians*, *Nestorians*, *Eutychians*, *Donatists*, *Novations*, and the like; if these and others *eiusdem farinae* of the same Leaven; if they had not rose up, by their oppositions

sitions of Heresie and Schism, to stir up the Study, Prayer, Zeal, and Argumentations of the Holy, Learned, and Orthodox Fathers?

Yea, let us look home a while; and upon an easie observation we may finde, That this benefit and advantage our *Church* hath gained by the eager contentions of spightful Tongues and perverse Mindes; That her holy Form of *Doctrin*e, *Worship*, *Discipline*, and *Govern-ment*, hath been more fully discussed, and more clearly vindicated, against all the false Imputations, and strongest Arguments of her Schismatical and Heretical opposers: So that, if God shall please to repair the *Churches unity and peace*, and restore her *purity and splendor*, (as that he will do it in his due time (you helping forward by your Prayers) I nothing doubt, and I would not you should distrust) If God, I say, shall please to repair the *Churches unity and peace*, and restore her *purity and splendor*; those stale *calumnies*, and unjust *cavils*, of *Bishops* being *Antichristian*, our *Liturgy* the *Mass*, our *Litany* *Conjuring*, our *Doctrin*e *Popish*, our *Ceremonies* *Superstitious*, our *Temples* *Idolatrous*, our *Ministers* *Baal's Priests*; these, and the like clamors of Error and Ignorance, of Malice and Madnes; These (I say) *If God please* to repair and restore our *Church*, they will become then as odious and hateful, as they are now acceptable and useful with the vulgar; then as much hyst down, as now cried up; then as vain and insufferable, as now unjust and unreasonable.

But if for the sins of the people, God shall unchurch the Nation; if for our contempt of the light and truth of his Word, he shall *remove the Candlestick*, and deprive us of his Ordinances: Such is the full conviction of Errors, to a confirming all sober mindes in the Faith, that, I doubt not to say, There are many which hear me this day, would rather chuse *to die and fall with truth, then live and flourish with Heresie*. This the first particular of our first general part; the Apostles fore-arming his *Corinthians* with constancy in the Faith, that *they be approved*.

2. With comfort in their Tryal, *That being approved they shall be made manifest*. Manifest on Earth, and manifest in Heaven.
1. Manifest on Earth. The furious Zeal, and violent Persecution of Heresie, is the *Furnace*, wherein God oftentimes purifies the faith and faithful, separating the dross from the Gold; it is that *strong wind* which shakes down the rotten boughs and corrupt fruit, severing it from the strong and sound; it is that *overflowing flood*, which overturns the sandy foundation, whilst the rocks stand firm; or lastly, it is that *fan*, which severs the chaff from the Corn; men of light fancies, and loose affections, from those of solid judgments and established hearts. How is it with many mens hearts, as with musical instruments? They are in good tune and temper, whilst the pleasant and fair season of peace and prosperity lasts: But as upon *change of weather*, the strings do either slack or break; so, upon *change of times*, do their resolutions, either yeeld or faint.

Rev. 2 5.

Mal. 3. 3, 4.

Matth. 7. 25.

Matth. 3. 12.

But oh (Beloved) an heart established, a spirit resolved, a minde stedfast! Oh how is it the honor and ornament of our *Christian Faith*? By this it is, That the Confessors Graces like *Lebanons* Spices, have the sweeter smell in being bruised; and in their tryal of Faith, they become, as more *acceptable Sacrifices* of Obedience, offered unto God; so more *choice examples* of Holiness, manifest and set forth in the Church. Had it not been then for the Heresies, Schisms, and Apostacies of the former ages, those ancient Fathers, *Irenaeus, Athanasius, Hilary, Nazianzen, Basil, Chrysostome, Hierome, Augustine*, and others: They had not been Stars of so great a magnitude in the Firmament of *Christs Church*. A

And indeed, were it not for the Heresies, Schisms and Apostacies of these latter days; our Church would not have so much to glory, of her *Cranmer, Tindal, Whitaker, Whitgift, Bancroft, Bilson, Andrews, Hooker*, and others, Men famous in their Generations; yea, our *Fewel* would not have had his lustre, nor our *Land* his praise; our Dypsticks and Church Records of *Learned Worthies*, yea of *Royal Patriots*, would not be so large, so venerable and so glorious. These and all other *Strenui propugnatores fidei*, stout Champions of the Churches faith, They are by a blessing of God, *made manifest*; and observe, made manifest not onely in the Orthodoxes love, but also in the Hereticks hate; it is with them as with *St. Augustine* whose industry and piety, in quelling and extinguishing the *Pelagian* Heresie, *St. Hierome* thus congratulates, telling him, That his name was venerable in the City, and honorable in the Church; as the Founder again of the ancient Faith, and *Quod signum majoris gloriae est, omnes Haeretici detestantur*, and which was a signal of greater glory, all the Heretical did hate him. B

However then black-mouthed malice doth spit calumny upon the whitest innocence, yet, that *encomium* *St. Paul* gives the ancient Heroes, the *Patriarchs, Prophets*, and *Martyrs* of old; the same we may justly give our *Protestant Worthies* of late, That *by Faith they have obtained a good report*; a name that shall out-live all Heresie and Schism; a name precious and honorable in the memory of the faithful. Thus they who in their oppositions of Heresie, become constant in the Faith; they are *made manifest on Earth*. C

But further. 2. *Manifest also in Heaven*: For this then observe, The Church on Earth is Militant, and therefore, the Church in right order is said to be *terrible as an army with banners*: Though in disorder, an army with banners becomes terrible to the Church. The then I say on Earth is Militant, and *St. Pauls fighting with Beasts at Ephesus*, was not a combate more honorable and glorious, then that of *contending for the Faith*, against the rage of Heresies. This, this is that *ὁ ἀγὼν ὁ καλός*, *Certamen illud praeclarum* (as *Beza* renders it) that *good*, that honorable *fight of Faith*, which hath for its reward a *Crown of life*; or if a Crown of life be the reward of Faith to all the D E

Hieron. ep. 80.

Heb. 11. 39.

Cant. 6. 4.

1 Cor. 15. 32.

Jude 3.

2 Tim. 4. 7.

Rev. 2. 10.

the blessed ; yet then the stout Champions of the Faith, shall have some special Jewels in their Crown, some particular glory in that blessed life ; and so being *manifest on Earth*, they are *manifest also in Heaven* ; being manifest in the Church Militant for their eminent Grace, they shall be manifest also in the Church Triumphant, by some excellent glory : According to that of the Prophet, *They that be wise, shall shine as the brightness of the Firmament ; and they that turn many to righteousness, as the Stars for ever and ever.*

Dan. 12. 3.

A To close then, in days of persecution, St. Paul tells us, That the suffering Saints of *Christ's Church*, they are made a *spectacle unto the World, and to Angels, and to Men*, *ὡς ἑστὶν ἐν ὁρατοῖς*, says the Apostle, We are brought forth into the World, as upon a stage to play a prize in the view of Heaven and Earth. So that, being *approved*, we cannot but be *manifest* ; yea, performing our parts well, the Angels themselves shall give a *plaudite* at our *exit*, they shall with triumph convey our Souls into the Heavenly Presence, where *Christ the Captain of our Salvation*, as Arbiter of the Combate, shall bestow a *Crown of Glory* as the reward of *Victory*.

1 Cor. 4. 9.

B In days then of tryal and trouble from the persecutions of Heresie, How may we best order our lives, as such who are approved for constancy in the Faith ?

Heb. 2. 10.

1 Cor. 9. 25.

Quest.

C *Ans.* In the exercise of these Christian Duties ; fervent Prayer, sincere Obedience, devout Meditation, strict Watchfulness, and holy Zeal.

Ans.

D *I. Fervent Prayer.* That God would be pleased in mercy to open the eyes, and incline the hearts of the Seducers, and of the seduced. (O Beloved) you know not the vertue and efficacy of Prayer, for the Conversion of Souls ; Prayer may do it when Preaching fails, when the religious and tender mother *Monica* applied her self to St. *Ambrose* with this humble suit ; That he would by his learned Conference reclaim her son *Augustine* from his Error, seduced into the blasphemous Heresie of the *Maniches* : Though she urged her suit with sighs, and that *Pathetical Oratory* of flowing tears ; yet the pious and prudent Father waves her request, and returns her this answer, Thy sons heat of youth, and pride of spirit, does render him incapable of any Conviction to his Conversion ; but thou continuing thy Prayers, earnestly soliciting the Throne of Grace, *Ille legendo reperiet quis ille sit error, & quanta impietas*, He shall finde by reading, in how great an Error and Impiety he is involved ; For that, *Tot lachrymarum filius*, the son of so many tears shall not perish. And that this was seasonable and saving advise, the manner and method of St. *Augustines* Conversion, evidently declares.

Aug. Conf. 1. 3. c. 12.

E Let this then be a part of their Prayer, who are *approved in the Faith*, That God would open the eyes, and incline the hearts of the Seducers, and the seduced ; or if their Seduction be a Judgment of Reprobation, and irreversible by Prayer ; let this be our supplication, That

That

2 Theſ. 3. 2.

2 Chron. 20. 6.

Gen. 8. 11.

Pſal. 65. 2.

Lam. 3. 41.

Hieron. in loc.

1 Cor. 8. 1.

That God will defend and deliver his Church from the Policies and Practiſes, the Pertinacy and Perſecution of ſuch *unreaſonable men*, as the Apoſtle calls them. And in our Prayers, let not our hearts fail, nor our faith faint; for notwithstanding the thick miſts and threatening ſtorms, yet God will be *ſeen in the Mount*, a *preſent help* in our preſſing troubles, and a ſaving deliverance in our deepeſt diſtreſſes. With *Jehiſhaphat*, when we know not what to do, then *Let our eyes be towards the Lord*; and if our eyes be towards God in Prayer, his eye will be towards us in pity, and his compaſſion ſhall bring Salvation.

2. To our ſervent Prayer, we muſt joyn a *ſincere Obedience*. I doubt not, but that we have many of us, poured forth many Prayers, breathed forth many ſighs. But what is the reaſon they have not returned as *Noahs Dove*, *With an Olive branch of peace*, a gracious answer of mercy? Is it not becauſe we have ſought our ſelves more then our God? Our eaſe and reſt, more then his truth and righteouſneſs? God is a *God that heareth Prayers*; this is a title in which he glories, a glory of which he boaſts: So that our narrow hearts ſtop his flowing ſtreams; and we become ſtraitned in our ſelves, not in our God: His Mercies are free and full, our Prayers empty and vain; and why are our Prayers empty and vain, but becauſe our lives are ſinful and vile? God is not unwilling to give, but we uncapable to receive; he not backward to beſtow, but we unfit to enjoy; we ſeek *Conſolation*, but not in the way of *Sanctification*; we deſire *Peace and reſt*, but *pursue* it not in the way of *Truth and Holineſs*.

Renewed hearts and reformed lives, O how well, how well (Be-loved) do they ſuit the old Faith, and antient Truth? That truth in which we profeſs to be conſtant, and that Faith in which we deſire *to be approved*? But oh, when our ſins out-cry our Prayers, and our Converſations confute our Supplications; no wonder if an *Orthodox Church* languish: And a few Suppliants at the *Throne of Grace*, have their Prayers returned into their own boſoms, not availing for the publick good, being ſtrongly overborn by a publick guilt. Wherefore when we implore God in Prayer, imitate we the Church in the *Lamentations*, *By liſting up our hearts with our hands unto God in the Heavens*. Now, *Cor cum manibus levat, qui orationem operibus roborat*; he liſts up his heart with his hands, who ſtrengthens his Prayers with his works; his hearty Devotion with his ſincere Obedience.

3. *Devout Meditation*. This in the ſacred Scriptures, the *Pandects* of Divine Law, from whence we argue; the *Panoply* and *Magazin* from whence we arm our Tongues and Pens, againſt all that is Heretical: Onely our Meditation here muſt be accompanied with Humility; that Knowledge *puff* not up with Pride: And therefore, herein eſpecially do we exerciſe our Humility, in not being over-confident

A confident of our own knowledge; for alas, when the best know most, how far are they from knowing half of what is contained in the Mysteries of the Grace and Gospel of Christ? For that, *Singuli sermones, syllaba, apices, puncta, in divinis scripturis plena sunt sensibus*; (so St. Hierom) every word, every syllable, every letter, every title, in the sacred Scriptures, is full of mystery and divine meaning. Now from hence are all Heresies, even *ἀπὸ τῆς ἁγίας γραφῆς ἀγνοίας*, from a not knowing the Scriptures, so St. Chrysostome; and St. Augustine more fully, hereby men become Heretical, when they have not a right understanding of the sacred Scriptures; and what they rightly understand not, through ignorance, they rashly assert with boldness; Wherefore when we meditate upon the sacred Scriptures, meeting with some more secret and amazing mysteries; let our humility teach us, that there, *Melior est fidelis ignorantia, quam temeraria scientia*; Better is a modest and faithful ignorance, then a rash and confident knowledge.

B 4. *Strict watchfulness.* Knowing this, that Hereticks by their subtle pretences, and hypocritical shews, do *inescare animas*, catch souls as the fowler does Birds; the fowler he straws some good Corn to entice, but withal sets a snare to entangle: Thus the Heretick he will teach some truth to allure, but withal much error to deceive. Wherefore, when St. Paul forewarns the Church of *Ephesus*, *That grievous wolves not sparing the flock, should enter in among them.* He gives this Premonition with his prediction, *Attendite vobis ipsis & toti gregi*, Take heed to your selves, and to all the flock, *vobis ipsis*, to your selves, in the first place, for there lies the cheif spight and malice of Heresie and Schism; it is against the Pastors of the Church, the *Shepherds of the flock*; the flock they aim at for the fleece, and those they strive to seduce by flattery; but the Shepherds they aim at in malice, and those they strive to fright with fear, or throw out with violence.

D Wherefore, seeing the *Heart of man is deceitful above all things*: So that, we can never be confident enough of our sincerity, never assured enough of our constancy; do we therefore keep a strict watch over our hearts, least Heresie by pretences deceive us, by flattery allure us, by fears affright us, by distresses discourage us, from owning, professing, and maintaining the *Faith and truth of Jesus Christ*; and that we may be thus watchful over our selves, keep we a waking eye fixt upon our reward with God; knowing this, that if our reward were from men, we might then fear their frown and seek their favor. But seeing *God is our reward*, his promises must be our comfort, his grace our strength, his love our joy, and his heavenly presence our eternal happiness.

E 5. And lastly, *Holy Zeal.* Zeal in profession of the Faith, declaring our high value and esteems of the truth: Thus Margaret de Valois, Queen of Navarre was wont to say, That she received it as a greater

Hierom. in Eph. 3.

Chrys. Pro-
em. Com. in
Ep. ad Rom.
Dam. Scriptura
bona intelligun-
tur non bene, &
quod in eis non
bene intelligen-
tur etiam teme-
re & audacter
asseritur. Aug.
Tract. 18. in
Joan.
Id. Aug.

Jer. 5. 25.
Ezek. 13. 18.

Ag. 20. 29.

Jer. 17. 9.

Gen. 15. 1.

Sculter. Exerc.
cir. Evangel.
l. 2. c. 5.

greater act of favor from God, that she was Orthodox and Reformed in the Truth, then that she was *Wife, Sister, and Aunt* to Kings; and *Sculterus* he tells us of *Henry Duke of Saxony*, that when he received this message from Duke *George*, his elder Brother, That either he must renounce his Interest in the Protestant Faith, or loose his right of succession to the inheritance of *Misnia*; he returned this answer, *Pluris se aestimare Jesum quam omnem Misniam*; That he esteemed more of Jesus, then of all *Misnia*.

Jude 3.

Thus in Zeal to the Faith of Christ, resolve we, yea, profess we, rather to be with Truth in a *dungeon*, then with Heresie in a *Palace*; with Truth in *bonds*, then with Heresie in *robes*; with Truth on the *Gibbet*, then with Heresie on the *Throne*. Yea, not onely Zeal in professing, but also Zeal in pleading for the Truth: Observe we St. *Judes* ἐπαγινύσεται, *Earnestly to contend for the Faith which was once delivered unto the Saints*; yet contend not in Passion, but with Prudence, to justifie not to disgrace the Truth; and in our Zeal to the Faith, as *Athanasius* and the Antients refused to receive τῶν εἰρηνικῶν Letters pacificatory from the *Arians*, so do we refuse all Church-fellowship and communion with those, who by their doctrines of Heresie, overthrow the *Foundation of Christianity*. Thus we have resolved, how we are approved, and how made manifest. *There must be also Heresies among you, that they which are approved, may be made manifest among you.*

Applic.

Let us recount with gratitude, and extol with praise, the Divine wisdom, grace, and goodness of our God, who brings to his chosen, *light out of darkness*, good out of evil; ordering the poyson of the Serpent, to be an Antidote unto his Church. The mist of Error, for a clearing of the Truth; the malice of the Hererick, for the honor of the Orthodox.

Mark 4. 21.

Thus, as we of the same Letters differently transposed, do make far *different words*: So God of the same causes, differently ordered, he makes as far *different effects*. The Blasphemy of *Ebion* and *Cerinthus*, kindles an holy flame in St. *John's* Brest, occasioning by their Heretical doctrine, his *Seraphical Gospel*, which hath worthily stiled him ὁ θεός, St. *John* the Divine. Had it not been for the irritating impudence and importunity of Heresie and Schism, how many eminent lights had either *hid their Candle under a Busbel, or under a Bed*; either covered their gifts with a vail of modesty, or of sloth?

Aug. ep. 105.
ad Sixt. Presb.

Rom. 8. 28.

Thus by the manifold grace of our Lord and Saviour Jesus Christ, *Quod inimicus Machinatur in perniciem, Deus convertit in adjutorium*; so St. *Augustine*, What the enemy deviseth and designeth for ruine and destruction, God orders and turns to succor and salvation. According to that his promise, *All things work together for good, to them that love God, to them who are called according to his purpose*. From whence was it, that such an holy vigor of divine learning, and devout

devout Holiness, did inflame the Brests, and instruct the Pens of *Athanasius, Basil, and Augustine*, was it not raised from an *holy Zeal* against those *blasphemous Heresies* and *Hiretical blasphemies* of *Arius, Eunomius, and Pelagius*? And now as long as *Piety and Learning* do live, the memory of those holy and learned Fathers shall not die; though this prophane and illiterate age would seem to give them their deaths wound.

A And now comfort your selves (Beloved) in the midst of Heresies rage, it cannot pluck up the Root, though it break off some Branches of the Church; it cannot throw down the solid Stock, though shake off some rotten fruit: Though the number of true Professors be the less, yet the worth is greater; And let them have more of our esteems of love, who have more of the stamp of truth; *approved and manifested*, as firm and settled in the Faith. *Avolent quantum volunt, palea levis fidei.* Let the flitting chaff of a light Faith, B flie whither it will with every breath of Satans or the Worlds temptation; *Eo purior massa frumenti in horreo domini reponetur*, (so *Tertullian*) The more pure heap of Corn is laid up in the Lords Barn. *Goshen's* light was the more illustrious for *Egypt's* darkness; and the *Worlds Apostacy* sets a lustre upon the *Churches Constancy*.

Tert. de P. a script. 13.

C Wherefore (Beloved) that ye be not carried about with every wind of doctrine, yea that you be not removed from your stedfastness, but may be preserved sound in the unity of the Faith, take the Apostles prescription, *To hold fast to the Apostles, Prophets, and Evangelists, yea, the Pastors and Teachers* which Christ hath ordained in his Church; *hold fast to them and to their doctrine*; keep firm to that profession of Faith, which the Orthodox Clergy have preached in their Sermons, and still preach in their sufferings; such as never yet renounced or contradicted their subscriptions. The sum of our Churches Doctrine, Worship, Discipline, and Government, contained in the *Liturgy*, in the *Thirty nine Articles*, the *Book of Homilies*, D and of *Ordination*. These every Minister did subscribe to; even those Ministers did set to their hands in *subscription* to justify them; who after lift up their hands in *Covenant* to destroy them: But God grant them Repentance, and us Perseverance; them Repentance of their Revolt, and us Perseverance in the Faith; that at the last day, the Church may say to us, what *Christ* said to his Apostles; *Ye are they which have continued with me in my temptations*; and then shall *Christ* in the view of the whole World, reward our Patience, and crown our Constancy, making it manifest, fully manifest, *That we are approved*. Thus have we done with the several particulars of the *Explication*, and of the *Application*; what remains but your *practice*? E

Eph. 4.

Luke 22. 28.

Halleluiah.

G

THE



THE FIRST
S E R M O N
U P O N

Matth. 28. V. 19. and part of the 20.

*Goye therefore and teach all Nations, Bapti-
sing them in the Name of the Father, and
of the Son, and of the Holy Ghost; teaching
them to observe all things, whatsoever I have
commanded you.*

*Introduc-
tion.*

1 Cor. 4. 1.
Matth. 10. 24.
2 Cor. 5. 20.



Acts 1. 3.

IF we, who serve in the Sanctuary do (as men intrusted in greatest Affairs and Im-
ployments should do) often view our Com-
mission from our *Saviour* as his *Ministers*;
from our *Lord* as his *Stewards*; from our
Master as his *Servants*; yea from our *King*
as his *Ambassadors*: This frequent view will
animate our Ministry with a zealous vigor,
encouraged in our Service, by the authority
and presence of our *Lord* and *Master*. See the Preface to my Text,
and we finde our *Saviour* victoriously risen from the Grave, and be-
fore he triumphantly ascends into Heaven, he orders the affairs of
his Church on Earth; speaking unto his Apostles *Ἐν ᾧ τῷ Βασι-
λείας* *the things concerning the Kingdom*: *The Kingdom*, of which
he is Sovereign, *All power being given unto him in Heaven and in
Earth*; which power he hath promised shall never fail his Church:
For so says Christ unto his Apostles, and all their Successors, in the
close

close and compline of the Text, *Behold I am with you unto the end of the World.*

I am with you, in the work of your Ministry; *with you*, to prosper your labors and protect your persons: To prosper your labors, making Disciples not to your selves, but to me. You I have deputed to the Office of Preaching my Word, and administering my Sacraments; and therefore they who own me their Master, shall acknowledge you my Ministers. But further, *I am with you*, as to prosper your labors, so to protect your persons; I will plead your right, vindicate your authority, punish your contempt, and avenge your injury. If any slight and despise the office of your ministry, if any question or doubt the efficacy of mine Ordinances, my Word, my Sacraments, see my power, behold my presence, maugre all the malice and rage of men and devils, of earth and hell, the ministry of my Gospel and Grace shall stand; let this then be your encouragement and comfort, let this be your assurance and establishment, I will justify your Office, and make good your Commission; for, *All power is given unto me in Heaven, and in Earth; and lo, I am with you unto the end of the World*: And therefore, *πορευθέντες μαθητεύσατε, Goye, teach all Nations, &c.*

Matth. 10. 40.

The words, they are the very *basis* and foundation of the Gospels Ministry to us *Gentiles*. Observe in them three parts; a Mission, a Commission, and particular Instructions for the exercising that Commission.

Division.

First, *The Mission*, delivered in an usual Grecism of the Participle for the Verb, *πορευθέντες, Goye.*

Secondly, *The Commission*, not barely, no nor properly, *teach*, but more fully *μαθητεύσατε make Disciples: Discipulas facite omnes gentes* (as Beza) *Disciple ye all Nations.*

Thirdly, *The particular instructions for the exercising this Commission*, *Βαπτίζοντες & διδόνοντες, Baptising and Teaching*; admitting into the School and Church of Christ by Baptism, and then tutoring and training up by Doctrine; which Baptism is instituted as to the form of its ministration, to be, *In the Name of the Father, and of the Son, and of the Holy Ghost*; and the Doctrine is prescribed as to the extent of its object, to be, *All things whatsoever Christ hath commanded*; the end of which Doctrine is obedience, even to observe and do. Thus, *Goye, disciple all Nations, baptising them in the Name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things, whatsoever I have commanded you.*

1. The Mission, *Goye*. The three Offices of Christ as Mediator, his *Prophetick, Priestly, and Regal Office*, These he now exerciseth in his Church on Earth; in the outward Ministry by *her Pastors*, and in the inward Ministration by *his Spirit*. In the outward Ministry of the Church *her Pastors* do expound the Word of God, Preach the

Explic.

Heb. 5. 4.

1 Pet. 5. 2.

Jer. 14. 14.
& 23. 21.

Acts 13. 2, 3.

Gospel of Truth, unfold the Mysteries of Grace ; which is that part of their Ministry, committed to them of Christ, in the execution of his *Prophetical Office*. Again, they offer up the Sacrifices of Prayers and Thanksgivings, Baptize and bless in the Name of Christ, and celebrate the Sacramental solemnity of the holy Eucharist ; which is that part of their Ministry committed to them of Christ in the execution of his *Priestly Office*. Further yet, they bind the unbelieving and loose the Believer ; they excommunicate the scandalous, and absolve the penitent ; they govern by Discipline and correct by censure, which is that part of their Ministry committed to them of Christ in the execution of his *Regal Office*. Now no part nor portion of this Ministry may any man take upon him, but *being called as was Aaron*, that is, called even with an inward and outward call ; as thus, A man hath been brought up in the *Schools of the Prophets* ; or else where devoted himself to the study of Divinity, whereby he is become in a competent measure fitted for the service of the Church ; when now he findes St. Peter's *πρόθυμα*, a willingness of spirit, and readiness of minde to employ his gifts ; this is the inward call of God : But further to testifie and declare this, there must be the outward call of the Church ; Christ receiving him into the Office of the Ministry, by the regular Ordination of his Substitutes, who alone in this representing his person, can give us our Mission of a *πορεύεσθαι*, *Go ye*.

But alas, the disorder and confusion of Sacrilege and Schism ! What was the Prophets complaint, is now our Churches groan : Ministers of Error and Schisms, Teachers of Heresie and Blasphemy, *They go before they are sent*, they will run, before they are bid go : But stop we them here in their haste, and question we their Commission ; *Dear Brethren*, ye that are so hasty to be Preachers, tell us by what hand are you sent ? You will say by the Spirits Mission. I ask then, What is the outward Testimony and Warrant ? You answer, You look not further then the inward call. Strange, that men dare pretend to a call, beyond that of *Timothy* and *Titus* ; yea, of *Paul* and *Barnabas*, who though inwardly called, yea, extraordinarily, immediately ; yet they had their outward Testimony, their Ecclesiastical Warrant, their Apostolical Mission, and this, by imposition of hands.

But further, Some others there are, who will not go but as sent, and sent by Ordination too ; but tell us, *Dear Brethren*, by what hands are you ordained, by what authority are you sent ? The former go without Mission, you go, but is it not by a forged Mission ? Those usurpe the Office Ministerial in execution ; do not you in execution and ordination too ? And where then is the greater guilt of iniquity, but in the greater violation of the Ministry ? Wherefore to give you our Explication full, I have three particulars to insist upon.

First,

First, That our Lord Jesus Christ did constitute a Ministry to be perpetuated in the Church.

Secondly, That there is no admission into this Ministry, but by imposition of hands in Ordination.

Thirdly, That this admission into the Ministry by imposition of hands in Ordination, was * never in the power of any meer *Presbyter*.

And these being proved, it will easily appear from what hand to receive Ordination, our lawful Mission into the Ministry, our *πορευ-
σεντες, Goye.*

* Viz For the
space of above
500 years af-
ter Christ.

A 1. Our Lord Jesus Christ did constitute a Ministry to be perpetuated in the Church. Our Lord and Saviour, as it was prophesied of him, so it was performed by him, the *Government was upon his shoulder*. He the founder of Ecclesiastical polity, the constitutor of Order and Government in his Church, as being our *Apostle* sent from God, our *Prophet*, our *great High Priest*, the *Shepherd* and *Bishop* of our souls, the *Head* and *King* of his Church, whose Ministerial Government shall continue, till he come to give up the Kingdom unto his Father, and God be all in all. Now as the Father sent Christ, so Christ hath sent his Apostles, and sent them to be a standing Ministry, by a communicated power, not seated in the people, but in the Pastors of the Church, who are to continue unto the end of the World, even to the fulness of Christ and his Church; as in the close of my Text, and in the Epistle to the *Ephesians*, is most plain and evident. If a Gospel Ministry was not established successive in the Church, to what purpose did the *Apostles* themselves ordain, and leave in charge to those *Apostolick-men* which came after them, that they should ordain? For so St. Paul left in charge with *Titus* for *Creet*, and *Timothy* for *Ephesus*; yea, to what purpose hath the Spirit dictated, St. Paul penned, and the Church preserved the particular instructions, who are to be admitted to Ordination; if none were to be ordained? How frivolous and useless were the Apostles setting down the *Deacons* and *Bishops* qualifications, if they were to receive no Ordination? And sure the *Angels of these Churches* were approved in their Ministry by Christ, who held them as Stars in his right hand. And that of the *Psalmist*, *Instead of thy Fathers shall be thy children*, St. Hierome applies to the Apostolical prefecture and presidency in *Bishops*, *Quia, Apostolis à mundo recessis, habes pro illis Episcopos filios*: Because, the *Apostles* as Fathers being dead, the Church hath her *Bishops*, as Sons surviving in their stead.

1st. 9. 6.

1 Cor. 15. 24.
Joh. 20. 21

Eph. 4. 11, 12,
13.

1 Tim. 3.
& Tit. 1.
Rev. 2. 1.

Psal 45. 16.
St. Hieroni.
in loc.

E 2. No admission into this Ministry, but, by imposition of hands in Ordination. We read of Paul and Barnabas, that they ordained *Elders in every Church*: And for this purpose, St. Paul left *Titus* in *Creet*, that he should ordain *Elders in every City*. And that this Ordination had its outward ceremony of Imposition of hands, nothing is more plain from Apostolical practise in Scripture, and the continued custom of Christs Church. But, because men little regard the

Acts 14. 23.
Tit. 1. 5.

A&S 6. 6.

the Churches custom, we will wave that, to insist upon the Apostolical practice. Thus, those seven persons, commonly called the *seven Deacons*, they are ordained to their intended Ministration by the Apostles; And how? Why, by Prayer and Imposition of hands.

A&S 13. 3.

Again, *Paul and Barnabas* are separated to the work of the Ministry; and how? with Fasting and Prayer, and laying on of hands: Again, *Timothy* is received into the Ministry; and though it be *διὰ προφητείας* by prophecy, yet is it *καὶ ἐπιθέσεως τῆς χειρῶν* with the laying on of hands.

1 Tim. 4. 14

Object. 1.

But some may say; True, as to the higher acts and offices of the Ministry, as Baptism, and the Lords Supper; to be admitted to the dispensing of these, Ordination may be requisite; but not to the Preaching of the Word.

Answ.

1 Cor. 1. 17.

I answer, If Commission and Ordination be required for Baptism, much more for Preaching the Word; for, this *St. Pauls* prefers before Baptism, as being the more honorable and more weighty part of the Ministry. And indeed, most needful it is, that none be admitted to publick Teaching, but he that can declare his lawful Call and Ordination; seeing, upon this depends so very much the truth and peace, the life and health, the being and the wellbeing of the Church, yea, of Christianity it self. For, if the office of publick Teaching lie open to all invaders, and who pretends to the Spirit, may take upon him to Minister the Word; it will soon appear what Harvest we shall reap from such Seedsmen; what mischiefs and miseries, what Heresies and Schisms shall arise from such Teachers, whose ignorance and boldness, qualifies them for nothing more then Errors and Impieties. Such as is the Teaching, such will be the Church; a Synagogue of Satan, if taught by a spirit of Error; and the spirit of Error still accompanies the spirit of Pride; and a broaching of Heresie, attends an invading the Ministry.

Eph. 4. 11, 12.

I ask the question then, Is *Publick Teaching* a proper office of the Ministry? that it is so, sacred Scripture, the Churches authority, and divine Reason, all prove and evidence: *St. Pauls* testimony is plain and full, when he tells us of publick offices given by Christ unto the Church; amongst which are *Pastors and Teachers*, and these, *For the perfecting of the Saints; for the work of the Ministry; for the edifying of the Body of Christ*. Now, if publick Teaching be a proper office, may any enter it without Admission? To do this, were an absurdity against the very light of nature, and Law of Nations; which will have no man to admit himself into office, but he must receive his admission from some intrusted with power and authority; and in this case of publick Teaching, the power and authority is intrusted with those, who admit not, but by Imposition of hands in Ordination.

Object. 2.

But it may be further objected, That the Brethren dispersed upon the

the persecution raised about *Stephen*, they are said *To go about preaching the Word*.

Acts 8. 4.
& 11. 19.

To this I give a twofold answer, and either of them full and satisfactory. (1) I say, they were such as had received the *Holy Ghost*, and so their call, as well as their work, was extraordinary; and this witnessed by their gift of healing, intimated in *Chap. 11. 21.* where it is said, *The hand of the Lord was with them*, to which some Copies adde (says learned *Diadate*) *for to heal them*. Or (2) observe, What is here said of these scattered Brethren, extends not to publick Teaching in the Church, which publick Teaching is peculiarly Ministerial; but, to publish, declare, divulge the Gospel where Christ was not yet known, no Church yet gathered, no Disciples yet made: And this we deny not, to be lawful to any man, yea, we acknowledge it a duty, where God so gives the opportunity. To declare the Gospel then to unbelievers, is common to all as Christians, but to make Disciples by Baptism, and to instruct the discipled and baptized by publick Doctrine, is proper to the Minister of the Word, by vertue of his Mission and Commission from Christ, the same which he gave here to his Apostles; *Go ye, disciple all Nations, Baptising them, &c.*

Ans.
Chap. 3 31.

Again, one Objection more there is which appears big, but its strengths but small; *viz.* The Apostle seems to tell the whole *Corinthian* Congregation, That *they may all prophesie one by one*.

Object. 3.

1 Cor. 14. 3.

I answer, True indeed, all may prophesie; yet can it not then be understood, but, of those that were Prophets; as he instanceth in himself, that *he speaks in the Church*; as, by knowledge, so by prophesying: *Knowledge*, that is doctrine obtained by premeditation; *Propheying* here is doctrine delivered by sudden inspiration, as appears *Vers. 30.* *Propheying* was of old, *Preaching* moved by divine rapture; now, *Preaching* is prophesying, attained by diligent study. Even by attending unto reading, and to meditation, as *St. Paul* exhorts *Timothy*.

Ans.

Vers. 6.

These *Prophets* *St. Paul* speaks of, were a peculiar office in the Church, so reckoned with Apostles and Evangelists; and of those there were many at *Corinth*, as we finde many at *Antioch*; and these *λεησργεῖντες* too, *Ministring unto the Lord*. Now, to these *Prophets* saith the *Apostle*, to preserve order in the Church, *Ye may all prophecy one by one*.

1 Tim. 4. 13,
15.

Eph 4. 11.

Acts 13. 2.

And thus is the Giant slain, the great Argument and Objection cleared, from what some would pretend to, a liberty of prophesying to all in the publick Congregation.

3. To admit into the Ministry, *By Imposition of hands in Ordination*, was never in the power of any *meer* *Presbyter*. Our Lord and Saviour did constitute *Twelve Apostles*, in degree and office above the *Seventy Disciples*. Which holy *Apostles*, that they were to have their Successors, is evident from the promise here of Christ. *Behold, I*

Matth. 10. 1, 2.
Luke 10. 1.

am with you, unto the end of the World : Which promise extends to the whole Ministry of the Church, the Apostles having all authority Ecclesiastical, and every office Ministerial, virtually and eminently in themselves. Most certain and plain it is, our Saviours promise could not be meant of the Apostles persons, it must be then interpreted of their Function : And of their Function, not in its extraordinary priviledges, but its ordinary Ministrations ; not in its extraordinary Priviledges, as, that their Mission was immediate from Christ, their operations miraculous by the Spirit, and their jurisdiction unlimited as to place : These were all temporary, expiring with their persons ; being necessary onely to the planting, not the perpetuating of the Church. But, the sacred Apostleship in its ordinary Ministrations, as Preaching the Word, Discipling by Baptism, Consecrating the Eucharist, Excommunicating the Scandalous, Absolving the Penitent, Governing by Discipline, and Ordaining to the Priesthood : These, even all these, received by Commission from Christ, were to be continued by Succession in the Church ; as without which, the welbeing of the Church in its Ministry and Government, could not stand.

Acts 12. 17.
& 15. 13. &
21. 28.
1 Tim. 1. 3.
& 3. 15.
2 Tim. 1. 6.
Tit. 1. 5.
Rev. 2. & 3.

Theodor. in
Phil. 2. 25.
Ἐπαφρόδιτον
ὑμῶν Ἀπόστο-
λον—

Successors then there must be to the Apostles, invested with the Authority and Office of the foregoing Ministrations : Now, our inquiry then is, who these Successors are ? And for this, we finde in Scripture, *James*, Bishop of *Jerusalem*, *Timothy* of *Ephesus*, *Titus* of *Creet* ; yea, the seven *Angels*, *Presidents*, and *Bishops* of the seven Churches, spoken of in the *Revelations*. Besides these, we finde in the undoubted History of the Church, *Mark*, Bishop of *Alexandria*, *Epaphroditus* of *Philippi*, *Archippus* of *Coloss*, *Clemens* of *Rome*, *Ignatius* of *Antioch*, these and others too, in the Apostles times, and ordained by the Apostles hands, were the received Successors in the ordinary Ministry of the Apostleship. And that this was so, is evident from that which is given us by *Theodoret*, ἵς νῦν καλεμένους ἐπισκόπους Ἀποστόλους ἀνόμαζον ; Those very persons were called Apostles, whom by usage of speech, the Church now calls Bishops : And why was this, but because they were generally owned by the Church as the Apostles Successors, in the ordinary Ministrations of their Apostleship ?

But now, Time, the great mint and master of words (least community of names should beget a confusion in things) Time (I say) did appropriate the name of Apostle to the immediate Apostles of Christ, and the name of Bishop to their Successors ; whose particular Succession in their full Ministry and Office (incommunicable to any meer *Presbyters*, though of never so eminent abilities ; and high esteems) is upon undeniable record in the Churches Histories. And though I might heap up the unquestionable testimonies of the *Ancients*, yet that one full witness and quaint expression of *Tertullian*, may be here sufficient : Who, writing within one hundred years after

St. John ;

St. *John*; and so, the Succession of Ministry, not very long settled in the Church after the Apostles; he tells us, speaking of some *Metropolitan Churches*, *Exhibent quos ab Apostolis in Episcopatum constitutos, Apostolici seminis traduces habent*. They exhibit and produce those persons constituted by the Apostles to be Bishops, who, by virtue of an Apostolical Seed, do transmit a Succession of Ministry in the Church.

Letter de Præscript. c. 32.

A And thus *Episcopacy* becomes, what *Epiphanius* elegantly styles it, *ἡ γενεαλογία τοῦ πατρὸς*, That order which is Generative of Fathers; *Presbyters* may beget Sons by Baptism, but not Fathers by Ordination and Consecration: This is the Bishops peculiar, as Successor to the Apostles, in that full Ministry which is perpetuated in the Church. That the *Seventy Disciples* had not this full Ministry, nor *Presbyters*, the Successors to those Disciples, who have power to Preach, to Baptize, and Consecrate the Eucharist; that they have not this full Ministry, is the evidence of sacred Scripture, and
B Church History: And we will now make the evidence clear, as to that main particular, the power of Ordination; in which, we have the Doctrine of the Scriptures, to approve the practise of the Church; and the practise of the Church, to interpret the Doctrine of the Scriptures.

Epiph. Hæres. 75. contra Aërium.

Consult we then. (1) *The Sacred Scriptures*. And the first Ordination we meet with, is that of those *Seven*, commonly called *Deacons*; and here we finde no hands, but those of the Apostles.

Acts 6.

C The second Ordination, is that of *Presbyters*; and this we finde to be by the hands of *Barnabas* and *Paul*: Which two when separated to the work of the Ministry, if we may call it an Ordination, it is by the hands of *Simeon*, *Lucius*, and *Manaen*, Apostolick-men, *Prophets ministering to the Lord*; who (as Church History tells us) were Bishops of *Syria*. The last Ordination we meet with in Scripture, actually executed, it is that of *Timothy*, which though by

Acts 14. 23.

Acts 13. 1, 2, 3.

1 Tim. 4. 14.

1 Tim. 1. 6.

D the hands of the *Presbytery*, yet is not that *Presbytery* without an Apostle; even the laying on of the hands of St. *Paul*. From Scripture practise, pass we on to Scripture precept; and for this, consult we the Epistles to *Timothy* and *Titus*, in which we have the exact platform of the Churches Ministry, as communicated and perpetuated from the Apostles. Behold we then the Church of *Ephesus*, and the Churches of *Creet*, in them we finde many *Presbyters*; and above those *Presbyters* in dignity and office, *Timothy* and *Titus*; and that *Timothy* and *Titus* were in dignity and office above those
E *Presbyters*, appears plainly by that power they had of enacting Ecclesiastical Laws, of passing Church censures, and of ordaining by imposition of hands; in which, is the work and the office, proper and peculiar to *Timothy* and *Titus*, above those *Presbyters* which were in their Churches. And observe those instructions given by St. *Paul* to *Timothy* and *Titus*, in their particular persons, have

H

been

1 Tim. 5. 22.
Tit. 1. 5.
1 Tim. 5. 19.
Tit 3. 10.

been and yet are continued in the Church, as sacred Rules to regulate for ever the Function and Office of an Episcopal presidency; which Function and Office extends it self, not onely to the ordaining of Presbyters, but also to the exercising a Disciplinary power, and an Ecclesiastical Jurisdiction over them; as appears by many plain Texts, given by the Apostle.

1 Joh. 2. 18.

1 Cor. 1. 3. c. 3.

Tert. de P. x.
scripr. c. 32.

August. Ep. 44

But (2) from the *Scriptures Authority*, pass we on to take a short view of the *Churches History*. Which History, from the most sacred and inviolable Records, tells us of many Bishops seated by the Apostles, yea, many successively continued, during the lives of the Apostles: And strange it were, that St. *John* who tells us of so many *Antichrists*, should not tell us of Episcopacy being Antichristian, if he had had the Spirit of our present times to have believed it such; which, sure we are, he did not believe, for that, *Irenaus* assures us, ἐν τῇ νεότητι ἡλικίᾳ in his younger years, he saw *Polycarpe*, Bishop of *Smyrna*, whom he knew to be so constituted by the Apostles; and amongst those Apostles *Tertullian*, is express that St. *John* himself was one. After *Tertullian*, consult we St. *Basil*, and he calls Episcopacy, ἀποστολικὴν ἀρχιεπισκοπὴν, the Apostolical prefecture and presidency; yea, St. *Augustine* he informs us, That *Radix Christiana societatis, per sedes Apostolorum, & successiones Episcoporum, certa per orbem propagatione diffunditur*; the Root of Christian communion hath branched and spread it self, in a certain propagation throughout the world, by the Apostolical Seats, and Episcopal Successions; which propagation, to the spreading Church-fellowship and communion, how hath it been transmitted, but by Ministerial Ordination? Which Ordination was so universally and assuredly owned and acknowledged to be proper to the Episcopal order, that *Aerius* pertinaciously asserting the contrary, was by St. *Augustine*, yea, by the *Catholick Church* (says *Epiphanius*) condemned of Herefie.

Concil. Sard.
can. 19.

Further, they are known examples which we have of *Museus* and *Eutychianus*, two Grecian Presbyters; who having ordained without the Bishop, and themselves not being Bishops, their Ordination is declared by the Council of *Sardis* (about eleven years after *Constantine* the Great) to be null, and those they had ordained are reduced to the state and condition of Laicks, ὡς πλασάμενοι χειροτονίας, as such who had dissembled and forged their Ordination. Again, we read of *Ischyra*, ordained by *Colluthus*, φαυλοδέντης ὁπισθοπολῶ one, who strongly, yet vainly, fancied himself a Bishop, being indeed a meer Presbyter: But as concerning *Ischyra*, the Synod of *Alexandria* reduceth him to Lay-communion, and determines concerning *Colluthus*, that πᾶσα χεὶρ αὐτῷ ἀκυρῆ, whatsoever Ordinations he had made, they should be all void and invalid.

To close then, we have made good unto you by infallible proofs, that *imposition of hands in Ordination*, so plain and evident in the planing,

planting, is requisit and necessary in the propagating the Church of Christ, as being productive of issue and succession in the Ministry; which Ministry shall continue in the Church, whilst the Church continues in the world. And now, seeing that onely Apostles and Apostolick-men did ordain; and that no meer Presbyters in all the Scriptures are exprest, nor in all Church History allowed, we see, by what Ordination we receive our *Saviours* Mission here, of a *ῥαπευ-
δόντες καὶ μὲνέουσιν*. *Go ye, Disciple all Nations, Baptising them,*

A *&c.*

But, before we pass this point, it will be some further confirmation, and much more illustration of the truth, that we give you some plea of *Divine Reason*, to make good the equity of our present assertion. Know then, in the Apostles times, and Infant-state of the Church, Parishes were not divided, nor Congregations with their particular Ministers fixt and settled; but in one City there were many Presbyters; and still, as Believers increased, their Meetings and Assemblies being in several places, they had several persons assigned them for the service of the Ministry; which how could it be well ordered without confusion, but by the Authority and Presidency of some one above the rest? Which Presidency the Apostles, during their oversight over the Churches, they retained in themselves; but upon their remove, they committed to some Apostolick-men, as their Successors. And indeed it is most agreeable to right reason, that that office should not expire, whose end did continue; and such is the end of the Apostolical Presidency, even the preventing Schism, and the preserving Order and Unity in the Church.

B

C

A Prudential Experience doth tell us, it is with *Christs Church* as with *Dauids Harp*; in all, a parity of office is as far from peace, as the unison of strings is from harmony; subordination in some, and superiority in others, is as requisit to Ecclesiastical as Civil Polity, without which, *Schism* becomes as fatal to the Church, as *Rebellion* is to the State. So that, we must subscribe to the grave sentence and judgment of St. *Hierome*; unless the Episcopal pre-eminence of Authority and Office be preserved, *Tot in Ecclesiis efficientur Schismata, quot Sacerdotes*. There will be as many Schisms in the Church, as there are Presbyters; especially if every Presbyter hath power of Ordination intrinsecal to his Office, by the Divine Right of Apostolical Institution: For, what then would be the use of Ordination; but chiefly to propagate Schism?

Hieron. Dialog. Adv. Luciferian.

E

But some may say, to prevent this, Though the power of Ordination be common to all, yet the act of ordaining is restrained to a few Presbyters. But I ask by what Authority of Scripture they do it; and what Primitive pattern they have for their practise? Besides, to exclude their Brethren from the exercise of what they acknowledge is proper and intrinsecal to their office, is a manifest injury and violation; and if all should exercise what is their right of office, and

cannot be taken from them; this would be a strange disorder and confusion. Wherefore (Beloved) in what we have asserted, the Apostolick Constitution, and the Churches practise, doth engage our consent of judgment, and conformity of obedience, upon a double tye, of *Reason* and of *Religion*: So that if we be either prudent men or pious Christians, we must submit to the truth of this assertion, That *by imposition of hands to ordain into the Ministry, is not in the power, nor belongs to the office of any meer Presbyter.*

Acts 20. 17,
28.
Phil. 1. 1.

But what, do we not finde that frequently in sacred Scripture, Presbyters are called Bishops? and are they not therefore one in office, being one in name? and not to be differenced in the Church, not being distinguished in the Scripture? To this so specious an Argument we answer our adversaries, That, as we are not so ignorant, as from the *name* to prove the office of Bishop, so nor should they be so erroneous, as from the *community of name* to prove the *identity of office* in Bishop and Presbyter. We finde in the *Acts* and *Epistles* (those sacred Records, which give us the first path of Ecclesiastical Government, not so obvious to the eye, as when Church practise had trod it out into a beaten road) we finde (I say) in the *Acts* and *Epistles*, the same persons sometimes called *διδασκαλοι Ministers*, sometimes *πρεσβυτεροι Presbyters*, sometimes *ἐπισκοποι Bishops*; so that, by the signification of name, it is clear, we have not the distinction of office: And therefore, *Presbyter* being spoken of the Apostles, as well as *Bishop* of *Presbyters*. As from hence, That the Apostles were called Presbyters; we may not conclude, That Presbyters are no less then Apostles; so nor from this, That Presbyters were called Bishops; may we conclude, That Bishops are no more then Presbyters.

1 Per. 5. 1.
2 John 1.

It is easie to observe how words, common at the first, became appropriate in their use, and so, in some process of time, even within one Century of years after Christ, the distinction of office became commonly known by distinction of name; *Bishop* being appropriate unto him, who had an Apostolical presidency of Ordination and Jurisdiction in the Church.

We close then, with this sure inference from the premisses, That this late Schism in our Church of meer Presbyters ordaining to the Ministry, as it hath not any clear Text of Scripture to warrant it, nor any allowed practise of the Church to approve it, so nor hath it any argument of Reason to abet it; as being contrary to that Mission, constituted by our Saviour in his *πορευθεντες μεθ' ἐμεν αὐτε. Go ye, disciple all Nations, Baptising them in the Name of the Father, and of the Son, and of thy Holy Ghost; teaching them to observe all things, whatsoever I have commanded you.*

Applic.
1 Cor. 9. 16.

1. You see (Beloved) what is our Mission, Christ hath bid us go, and a necessity is laid upon us, *Wo unto us if we preach not the Gospel.* But then, much more, *wo unto them* who stop our mouths, that we cannot

cannot preach, or that binde our feet that we cannot go. Let such dread *Feroboams* judgment, their *arm withering*, their power shrinking and wasting with a curse. God did bear long with *Judah*, but when they came to this, That *they mocked the Messengers of God*, despised his words, and misused his Prophets; then, *there was no remedy*, his mercy had borne so long, that his justice could bear no longer, but *wrath does arise against his people*, to captivity, and to desolation. Oh, Beloved! the Ministers souls lie at stake for the peoples; if we warn you not, your perishing through our default, is a default whereby we perish. Oh the blood of Souls! how loud does it cry for vengeance, when spilt by the hand of ignorance, error, slothfulness, or cowardice in the Minister? See, in the course of our Ministry, Christ gives us our Mission to go, O let us not through your perverseness and obstinacy in sin, go upon thorns and bryars, finde torture and trouble of Soul in our service; but in your obedience of Faith to the Gospel of Christ, O make *beautiful our feet*, make pleasant our paths. Sure, there is no greater joy (and blessed, even thrice blessed be God, I can call it much my joy) there is no greater joy in the service of our Ministry, then to preach the Gospel, to a willing and reverent Auditory. But oh! (Beloved, and my dearly beloved in the Lord) this, this is too too much the disparagement of your profession, and the discouragement of my Ministry, that your holiness of life and righteousness in the world, answers not your reverence in the Church, your zeal for the Church: O that he who gave me my Mission to preach, would give you his Grace to practise; that I might say of you what St. Paul says of his *Corinthians*, *Ye are the Epistle of Christ ministered by us, known and read of all men. The Epistle of Christ*, such in whom he hath imprinted the truth and holiness of his Gospel, which hath been preached unto you. This, this would very much seal the lawfulness of my Ministry, even its efficacy in your lives; which, though it is not the most infallible, yet is it the more comfortable seal of Christs Mission, in his *εὐαγγελιστέες πάντα τὰ ἔθνη, Go ye, disciple all Nations, &c.*

2. As I have shewed you the *manner*, so let me minde you of the end of our Mission and Ministry, even the good of your Souls; and the chiefest good too, that of Life and Salvation. The office of the *Magistrate* intends the establishment of Peace; the art of the *Physitian*, the health of the Body; the profession of the *Lawyer*, the security of the Estate; but the calling of the Minister, the salvation of the Soul: And therefore St. Paul admonisheth *Timothy*, saying, *Take heed unto thy self, and unto the doctrine; for in so doing, thou shalt save thy self, and them that hear thee.* He then that loves his Soul, will prize the Ministry; and bless God, in making him a partaker of the peculiar privilege of his visible Church, the publick Ministration of his Word and Sacraments: Which gracious privilege of his visible Church, Oh! how near are we to the losing of it?

1 King. 13. 4.

2 Chron. 36.
16, 17, &c.

2 Cor. 3. 3:

2 Tim. 4. 16.

1 Tim. 3. 2.

N. Z. Apolog.

Cicer. in Ver.

Numb 16.

2 Chron. 26.

it? Oh help, help to prevent it by your Prayers, and that which speaks louder then your Prayers, the works of an holy Obedience. And O how may God justly take away in wrath, what men cast off in contempt, the office of his Ministry? Which *sacred Office*, however slighted by men, yet is it honored of God; however esteemed of the world, as a mean employment (for what more contemptible a disdain, then, *thou Priest?*) yet is it stiled by the Apostle *an excellent work*. And see some part of its excellency; The Minister in publick Prayer, he is the peoples mouth, as their *Orator* unto God; and in publick Preaching, he is Gods mouth, as his *Ambassador* unto the people; and thus, what honor on earth greater then this, to have *ψυχῶν σωτηρίαν καὶ μεσίτην θεῶ καὶ ἀνθρώπων* (as *Nazianzen* speaks) a Presidentship of Souls, and a kinde of Mediatorship betwixt God and Men? Behold we the Minister at the Altar, and I will not say, what Prince on his Throne? but, what Seraphim in Heaven, is employed in a service of more dignity and honor then this, to offer unto God the *Commemorative Sacrifice* of his Sons Body and Blood?

I might enlarge, were it not that I stand before those I know, or at least, am willing to believe, not defective in this duty, the honorable and reverential esteems of the *Gospels Ministry*, in its several orders and degrees, owned by Gods holy Church, though despised by men and the wicked world. Onely this, from the dignity of the Ministration and Office, is aggravated the guilt of their usurpation and violence, who either thrust themselves into so sacred a function, or thrust out others from their lawful Ministry. The name of an *Ambassador*, *Non modo inter seclorum jura, sed etiam inter hostium tela incolume versetur*; it is of that reverence and regard, that it may not be violated; not onely among the rights of confederates, but even the weapons of enemies: And what, are the *Ambassadors* of earthly Princes sacred, and inviolable by the Law of Nations; and shall the *Ambassadors* of the King of Heaven be silenced, rejected, imprisoned, against the Law of God? *Corah, Dathan, and Abiram*, opening their mouths in mutiny against *Moses* and *Aaron*, the earth opens her mouth in revenge, and they sink down quick into the pit. *Uzziah*, King of *Judah*, invading the Priests office, he is sequestred from his regal Function, being smitten with a Leprosie, and so separated from his people. And what? was God more jealous for the *Legal*, then he is for the *Evangelical Ministration*? did he punish Kings invading the office of the Priest, and will he acquit the people usurping the Function of the Minister? No sure: But know we, that under the Law, Gods judgments and blessings they were most-what corporal and temporal; whereas his judgments and blessings under the Gospel they are most-what spiritual and eternal; so that, to be given up to a *blindness of minde, and a reprobate sense*, which seems to be the judgment of this Nation, it is the most dreadful

vengeance

vengeance that can befall a people; of which vengeance there can be no surer symptom, then this horrid sin, even through Schism, Heresie, Violence, Prophaneness, and Sacrilege, to invade the Function, corrupt the Doctrine, abuse the Persons, debase the honor, and spoil the maintenance of that Ministry which Christ hath constituted; and constituted here in his Mission and Commission, of a πορευθέντες μαθητεύσατε. *Go ye, Disciple all Nations, Baptising them in the Name of the Father, and of the Son, and of the Holy Ghost, &c.*

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E

THE

THE SECOND
S E R M O N
UPON

Matth. 28, V. 19. and part of the 20.

Go ye therefore and teach all Nations, Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost, &c.

Introduction.

1 Sam. 5. 2.



1 Cor. 11. 29.

Hilſt I behold the *Word* and *Ministry* of *Chriſt* to be amongſt men, as the *Ark* and *Teſtament* among the *Philiftines*, ſcornfully abus'd as in the *Temple* of *Dagon*, rather then religiously reverenc'd as in the *Church* of *God*; The *ſacred Scriptures*, the *Evidences* of our ſalvation, not ſo much read in *Devotion*, as wreſted by *Faction*; *Malice* or *Pride* being the venomous *Spider* which converts the whoſom ſweetneſs of ſaving *Truth*, into the deadly poiſon of deſtructive *Hereſie*. And as for the *Sacramental Seals* of *Gods* holy *Covenant*, whilſt I behold them either pluck'd off by the violent, or defac'd by the foul hand of *Schiſm* and *Prophaneneſs*; ſo that a queſtion it is, Whether the profane neglecting, or the unworthy receiving, or the diſorderly adminiſtring the bleſſed *Sacraments* bring greater guilt upon the *Nation*. And no wonder then if our deareſt blood hath been ſpilt in ſo large a profuſeneſs, ſeeing we have ſpilt *Chriſts* precious blood in ſo open a profaneneſs. Oh! how, how have men come to receive the bread and wine of the bleſſed *Eucharift*, but have not discern'd *Chriſts* body and blood, through their profane and unworthy participation? And now, how many, oh! too too many, how do they go to receive *Chriſts* body and blood, and alas diſcern not that it is meer bread and wine, through an unlawful and *Schiſmatical* adminiſtration? Of theſe two ſo horrid evils, I cannot ſuddenly ſay, which is the greater guilt.

And

And as for the *Sacrament of Baptism*, whilst I behold Parents cruel to their tender Infants, denying them *entrance* into Christs kingdom, and keeping from them the *seal* of the Covenant of grace; out of which Covenant there is no salvation: In which see the just judgment of the righteous God, that they who in a blind zeal have been so cruel to their mother the Church to eat out her bowels by Schism, they are given up to such a blindness of mind, that they become cruel to their own children, in not admitting them into the Churches bosom, her holy communion, by baptism: And thus, those very persons who did load our Church and Ministry with this reproach and scandal, that we would bring up our children in the superstition of Popery, God hath preserv'd us entire in the faith, and made us live to see them to bring their children to be without the character of Christianity. Now whilst I behold these so horrid violations of Schism and Heresie. of Sacrilege and Profaneness; as I have begun, so (by Gods blessing) I shall go on to vindicate the authority, purity, and dignity of Christs Ministry, Word and Sacraments: And to that end I shall make further progress in this present Text, the sure Basis of the Gospels Ministry to us Gentiles; *Go ye, disciple all Nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, &c.*

Joh. 3. 5.

Having given you the Explication of the first particular, *The Mission, Go ye*; We proceed to the second particular, *The Commission*: Not barely, no, nor properly, *teach*; but more fully, *μαθητεύσατε, make Disciples*; *μαθητεύσατε πάντας τοὺς ἔθνη, Disciple all Nations*. But why *disciple*, rather than *teach*? I answer, for a two-fold reason; the propriety of the word, and the congruity of the sense. (1.) *The propriety of the word*, which neither in profane Authors, nor in the sacred Scriptures, any where signifies to teach; but either to admit another, or to give up ones self to be taught. To confirm this from the language of the Scripture, we observe, besides its *radix μαθεύω*, which all *Lexicons* render *disco*, to learn: I say, besides this, we observe, that the word here *μαθητεύειν*, ill translated to *teach*, is aptly expounded, and that according to the use of the Hebrews, by a *μαθητὰς ποιεῖν* to make Disciples: which exposition is further confirm'd by that of S. Matthew, where it is said (according to the Greek) of *Joseph of Arimathea*, *ὡς δὲ ἐμαθητεύσε τῷ Ἰησοῦ*; which, if *μαθητεύειν* did signifie to teach, must be absurdly rendred, *He himself taught Jesus*. But signifying (as we interpret it, and all Authors use it) *a giving up to be taught*, therefore it is properly rendred, as our English reads it, *Himself was Jesus's disciple*.

Explicat.

Joh. 4. 1.

Mat. 27. 57.

2. *The Congruity of the sense*. It appears a *Tautology*, unbecoming us to put upon the fundamental law of our Saviour in his constitution of the Gospels Ministry to us Gentiles; it appears (I say) a *Tautology*, to read, *Go teach, baptizing and teaching*. Yea further,

we observe, if our Saviour had intended the latter teaching, either διηγητικῶς, or αὐξητικῶς, either by way of explication or of amplification to the former, he would have said μαθητεύσατε βαπτίζοντες καὶ μαθησκοντες; but saying, μαθητεύσατε βαπτίζοντες καὶ διδάσκοντες, διδάσκοντες properly signifying *teaching*, we are hereby taught, μαθητεύσατε must be properly rendred *discipling*: And then the sense runs clear, when the word is read true, *Go, make disciples, baptizing and teaching them*; which teaching extends it self to what may be required before, or after Baptism, according to the capacity of the discipled.

Thus then (*Beloved*) it appears by this little, how requisite it is that *Humane learning* be handmaid to *Divine knowledge*; for that no Translation can be the authentick Word of God, any further then it perfectly agrees with the *original*. How unfit then are they to interpret Scripture, who cannot tell you which is Scripture? as sure I am, no man can tell you upon his own knowledge, but he who is competently skilled in the *original tongues*. In opening then the Apostles Commission, we read it, *Disciple ye all Nations*; and propose these two particulars for our Explication. 1. What it is to disciple. 2. Who they are, that are to be discipled.

1. *What it is to disciple*. That discipling is more then teaching, appears by this, that many were taught which were not Disciples of Christ; and many are Disciples of Christ, which yet are not taught. Many were taught, which were not Disciples of Christ; such were many of age and understanding, as of old the *Pharisees*: Again, many are Disciples of Christ, which yet are not taught; such are now the *Infants* of believing parents, who are initiated by *baptism* to be educated in Christs school by *teaching*. To disciple, does not exclude teaching, but signifies an initiating to be taught, an admitting to be Scholars: yet because no man will give up himself to a Master he knows not, Christ must first be preached to the Nations, before the Nations can be made Disciples unto Christ: And thus teaching must necessarily precede discipling, but this to the adult only, persons of age and understanding; whose being discipled, brings in their children with them as parts of themselves, according to the tenor of Gods covenant, and the nature of the Churches communion. For as it is observed well by the Learned, our Saviour's μαθητεύειν is answerable to the Jews προσελύειν; his making Disciples, to their making Proselytes, which still admits the children with the parents into the communion of the Church. And it is the *Criticks* observation, that when our Saviour says, *Suffer little children to come unto me*, his ελθεῖν πρὸς is equivalent to the Jews προσελθεῖν; whereby Christ receives little children as his Proselytes, that is, his Disciples.

Actual discipling, then, does not consist in teaching, but in receiving in to be taught, those that have learnt already to be further taught,

Camers. in loc.

Dr. Hammond,
multis nomini-
bus mihi hono-
randus.

taught, and those that have not learnt (through defect, not default) to be taught so soon as they can learn. Which latter is the condition of Infants dedicated unto Christ; who, though they are not in a capacity to learn as to the outward Ministry, yet this does not exclude them from being *θεοδιδάκτοι*, *taught of God*. Sure, those men who oppose Infants disciplining and baptism, will not confine the teaching of the Spirit to the Ministry of the Word. But however
 A it be with Infants as to present teaching, *Christs disciples* they are, as admitted into his family and school, made partakers of his Churches communion and prayers, receiv'd under his protection and guard. Thus then the *Apostles* execute their Commission; they go out among the Nations, preach the Gospel, and upon their preaching the Gentiles believe, upon their believing the parents and children are receiv'd to Baptism, thereby initiated as Scholars of Christs School, listed as Soldiers of his Army, in-
 B roll'd as Subjects of his Kingdom, receiv'd as Members of his Church.

So that, in sum, to *make disciples*, is to admit into Church-communion: which Church-communion, before the Jews peculiar, is now become the Gentiles priviledge; who whilst they were *without Christ*, they were *Aliens from the Commonwealth of Israel*, and *strangers from the Covenants of promise*; but being *made nigh by the blood of Jesus*, Jew and Gentile are *made one*, one Church of
 C Christ, one Temple of the Holy Ghost; *diruto septo*, the wall of partition being broken down, even the Law of commandments in the Ceremonial ordinances being abolished, the *Gentiles* are receiv'd into communion with the *Jews*, being made *συνκληρόνομα* *fellow-heirs* of the same eternal inheritance, heaven; yea *σύνσωμα*, *fellow-members* of the same mystical body, the Church; lastly, *συμμέτοχα τῆς ἐπαγγελίας αὐτοῦ*, *fellow-partakers* of the same gracious promise; that made to *Abraham*, when the Gospel was preached unto
 D him, that in his seed should all the nations of earth be blessed. Thus we have done with the first particular, *what it is to disciple*; it is to receive into the communion of the Church.

2. *Who they are that are to be discipled*, who they are that are to be receiv'd into the Churches communion; even of all Nations as many as believe, and the believing Parents bringing in with them their Infant-children. Of believing parents we have no doubt; of the Infant-children is all the question: Wherefore, how come they
 E to have any right to, or share in the communion of the Church? To resolve this grand *Quare*, I will first prove, that Infants of believing parents, they have a right and interest in the communion of the Church. Secondly, give you the reason of that interest and right: First, prove that Infants of believing parents have a right and interest in the communion of the Church, from three Arguments. 1. Because the Jews infants were members of the visible Church, there-

Joh. 6. 45.

Eph 2. 12, 13.

Eph 3. 6.

Gal. 3. 8.

Mar. 10. 14.
1 Cor. 7. 14.

fore are the Christians. 2. Because our Saviour testifies, that *to them belongs the kingdom of God*. 3. Because S. Paul affirms them *to be holy*.

Gen. 17. 11, 12.

i. Arg. *Because the Jews infants were members of the visible Church, therefore are the Christians*. That infants were accounted members of Christs visible Church under the Law, and before the Law; if not from *Adam*, as it is probable, yet from *Abraham*, as it is infallible: *Circumcision*, the then initiating seal of Church-communion, is our argument and proof invincible. Now that infants should be within the communion of the Church under the Old Testament, and not under the New; under the Law, and not under the Gospel, is repugnant to Gods mercy, and inconsistent with the Gospels fulness in the dispensations of grace. Besides, observe; the state of *Church-communion* is not chang'd in its nature and essence, by the access of the Gentiles: For, some of the *natural branches* being broken off, we of the *wild Olive* are ingrafted in, and made *to partake with them of the root and fatness of the good Olive-tree*. As with the *Jews*, they and their children are broken off; so with the *Gentiles*, they and their children are grafted in: yea, with the *natural branches*, the ingrafted Gentiles *partake of the root and fatness of the Olive*, that is, they partake with the Jews of the promises and priviledges of the Church; of which priviledges this is a chief one, That the infants of believing parents are members of the visible Church.

Rom. 11. 17.

If it were not so, the *Jews* children, which were in Church-communion before their parents became Christians, they should lose the priviledge they before enjoyed, and become so far from being bettered in their estate by their parents believing in Christ come in the flesh, that their estate is made very much worse: And if this be so, that children lose the benefit and blessing under the Gospel which they enjoyed under the Law, shew us what guilt in infants forfeited it, or what act of Christ repeal'd it. Sure we are, infants were members of the Jewish Church; and that of our Saviour, *Suffer little children to come unto me*, we shall hereafter prove, confirms them members of the Christian.

Mar. 10. 14.

Eph. 2. 14.

To enlarge a little further. When *Jews* and *Gentiles* are united, we find in Scripture, it is by *taking down the partition-wall*, not taking away the Churches communion: If there were any change in this, sure we are, it were for the better, not for the worse, even such as might advance the grace and riches of the Gospel; so that the *Jews* should not lose, though the *Gentiles* gain; nor they have less priviledge, though the *Gentiles* more, in being one Church with them. Wherefore, that children should be in Church-communion before Christs, and not after Christs coming in the flesh, is so absurd a Tenent and opinion, as deserves none other confutation then to be hilt out of the Church. Yet for your clearer satisfaction,

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faction, I thus plainly and fully argue the cause. When the Jews were converted to the faith of Christ, did their children which were before *Church-members*, then cease to be of the Churches communion? If so, I ask what cast them out? If the repealing of that privilege, give testimony of that repeal; if the forfeiting that blessing, give witness of that forfeiture. On the contrary, did the Infant-children of the believing Jews retain, and shall not then the Infant-children of believing Gentiles receive this privilege of the Churches communion? Sure, had it been the doctrine or practice of Christ or his Apostles, to exclude Infants from the communion of the Church; we should have heard on't, and that loudly too, from the unbelieving Jews complaints and clamors, though the *Apostles* pens and tongues had been ne'r so silent. Yea doubtless, had this so dearly priz'd, this so long enjoy'd privilege been either prohibited or omitted, so great a change of so great a concernment would have had some special precept to warrant it, or, even amongst believers themselves, some notable dispute, if not disturbance rais'd about it.

2. Arg. Our Saviours testifying that to little children belongs the kingdom of God. And his testimony we have from S. Mark's Gospel, where we find some zealously devoted, bringing young children unto Jesus, *καὶ βρέφη*, sucking children: Sure we are, they were *παιδὲς ὑποχρεῖται*, (as *Suidas* speaks of some) children borne in arms; for so it is implied in the *ἐγγόφερον*, *adferebant*, *non adducebant*; they brought them in their arms, not led them in their hands; and Christ receives them, as they brought them, *ἐκλαβὼν αὐτοὺς ἐν τοῖς ἰσχυρίσιν αὐτοῦ*, He embraced them in his arms: So that it is apparent beyond all contradiction, they were little children, very babes or infants. And these they bring to Christ as a great Prophet sent of God; or the Messiah in whom they believed; and to this end they bring them, that he might bless them. But the Apostles, for what reason we know not, they forbid them; whose imprudent, or sinful act moves our Saviour's just displeasure, yea, *ὀργισθεὶς αὐτούς*, He was much displeased, saying, Suffer little children to come unto me, and forbid them not. Where the negative command, is the stronger enforcement of the affirmative precept. Of both which, if we enquire the reason, our Saviour answers, *Of such is the kingdom of God*; that is, they have a right and interest in the communion of the Church, and the Covenant of grace.

But of what Kingdom does our Saviour speak? Is it of the Kingdom of power, of which David sings, *The Lord hath prepar'd his throne in heaven, and his kingdom ruleth over all*? This the providence of God, in his government of the world: Infants are Subjects of this Kingdom, Gods providence being over them in the womb, as fearfully and wonderfully made; and from the womb, as being fearfully and wonderfully too preserv'd, considering the dangers of their

Mar. 10. 14.

Apud Scap. in
Lex. grec.

v. 16.

Ps. 103. 19.

Ps. 139. 14.

Numb. 14. 31.
32

Mat. 18. 10.
Heb. 1. 14.

Obj.

Ans.

Nehem. 6. 11.

Mar. 10. 16.

their education, as well as the wonders of their conception. Yea, in the example of the *Israelites*, we see how tender and careful they are of their children, lest they should *become a prey*: but God, he punisheth the rebellious parents, and preserves the innocent children. *Your little ones* (saith God) *which ye said should be a prey, them I will bring in, and they shall know the land which ye have despised.* But the Kingdom of Power is not that our Saviour intends, when he says of Infants, *that of such is the kingdom of God*; but it is the Kingdom of Grace, in testimony whereof God hath assign'd them *tutelar Angels*; which holy Angels the Apostle tells us are *ministering Spirits* for the good of those God ordains heirs of salvation. Of Infants then is the Kingdom of Grace, in the promises of Gods covenant, the priviledges of Christs Church, even whatsoever their tender age is capable of, in the communion of Saints. A

But it is objected, Our Saviour says not *τούτων*, but *τούτων*; not *of them*, but *of such as them*; of such in innocencie, not of such in age; of such in humility, not of such in childhood. *Ans.* If it had been thus intended by *Christ*, as it is interpreted by the *Anabaptist*, then what had Christ to be displeas'd with his Disciples for, seeing they could not divine that Christ had a mind to read a lecture of admonition from the Emblematical resemblance of those children? But our Saviour's being displeased, argues something in the Apostles which was faulty, either of ignorance or of heedlessness, in not knowing, or not observing what he now instructs them in, or minds them of, that *to infants belongs the kingdom of God*. But further, the *Argument* is clear; if to such as Infants, much more to Infants. Our Saviour is so far from excluding them, that he primarily intends them: For so is our common saying in *English*, suitable to the Scripture-phrase in *Greek*, when *Nehemiah* thus speaks, *Should such a man as I flee?* Now does *Nehemiah* speak this of himself, or of some other? Sure, of himself. And the like, the very like is that of Christ; *of such*, even of infants themselves, as well as of those that are like infants, *of such is the kingdom of God*. B C D

Yea, observe how our Saviour frames his speech to the best advantage of Infants. Had he said *τούτων*, *of these*, or *of them*, he might have been interpreted to have spoken of the then present individuals; but in his *τούτων*, *of such as them*, he intends, and expressly declares his intentions to concern all the whole species of Infants, in as many as are presented unto him by the hand and faith of his Church. To close; Our Saviour, as he receives these infants with love, so he sends them away with a *blessing*: But what blessing does he bestow? Why, no ordinary blessing, we are sure, for he gives it with imposition of hands; and it seems to be no single blessing, for he lays on both his hands; no temporal or earthly blessing alone, but some spiritual and heavenly blessing. E

blessing in chief: To them, he says, *belongs the kingdom of God*; and therefore, sure, to them he gave *the blessing of the kingdom*. Thus we have seen Christs singular affection to infants; and seeing he embraceth them in his arms, we may not, we dare not but receive them into the Church: We cannot, sure, deny them Church-communion, to whom belongs the Kingdom of God; for that, being Subjects of Christs Kingdom, we are sure they are Members of his Church, and Disciples of his School; concerning whom, as a part of the Nations, our Saviour gives out the commission to his Apostles, with a *πορευθέντες μαθητεύσατε*, *Go ye, disciple all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, &c.*

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3. Arg. From S. Paul's assertion, who tells us expressly, that the children of believing parents, yea if one only of the parents be a believer, *they are holy*. Holy, how? Is it by an inherent quality of sanctification? No, but by a relative holiness of Church-communion.

B

To understand the Apostle, observe, the holiness he speaks of, is that proper to Disciples, not common to them with Infidels. So that when the Apostle says, *Else were your children unclean, but now are they holy*; if his meaning should be interpreted to be this, *Else were your children Bastards, but now they are legitimate*; the Apostle thus interpreted should be made to speak what is most false, for that the children of wedlock are no more bastards with the Pagans then with the Christians. So that, it is not the believing parent that can give the holiness of legitimation, as the *Anabaptist* would evade the Apostle; and therefore no such holiness is here intended. But *what holiness* is it then, that the Apostle speaks of? Why, it is an holiness of Church-fellowship and communion, in a right to the promises and privileges of the Gospel. And this *external holiness* it is, which is transmitted from the parent to the child, like that of *political freedom* transmitted from the father to the son. Thus as a

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Free-man begets a Free-man, and Jews begot Jews, so Christians beget Christians, not by virtue of natural generation, but by right of Church-communion: So that, as Israel is said to be an *holy nation*, an *holy seed*, so are the infants of believers said to be *holy children*, as dedicate and separate unto God; the proper notion of a relative holiness, so often spoken of throughout the Scriptures.

D

But the *Anabaptist* objects further, that the children are said to be holy; as the unbeliever is said to be sanctified, even sanctified to the believers use for cohabitation and converse. To this I answer, There is an error in both parts of the assertion; for that, the Apostles words *ὁ ἄνθρωπος ὁ ἄπιστος* will not bear that sense, that the *unbelieving husband is sanctified to the wife*; for it is an improper phrase (says the learned *Critick* upon the place) and by no instance to be made good. They who will interpret *ὁ ἄνθρωπος ὁ ἄπιστος* to the wife, as if it were without *ὁ*, they do but *δουλεύειν ἑαυτοῖς*, endeavour to serve and support their

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1 Cor. 7. 14.

Obj.

Answ.

their own prejudice and opinion. Thus then we are taught by the Learned to interpret the Apostle, clearly to avoid all the *Anabaptists* subtleties, with which we find him to puzzle some of his eminent opposers. In that the Apostle says then, ἡγιασται ὁ ἀπίστος ὁ ἄνθρωπος ὑπὸ τῆς γυναίκης, *The unbelieving husband hath been sanctified by the wife*; and again, ἡγιασται ἡ γυνὴ ἡ ἀπίστη ὑπὸ τοῦ ἀδελφοῦ, *The unbelieving wife hath been sanctified by the husband*; the word ἡγιασται being in the Præter-tense, *hath been sanctified*, the Apostle speaks of what had been experienc'd, that the wife had been a means to sanctify the unbelieving husband, and the husband of sanctifying the unbelieving wife, in their converting to the faith of Christ. A good reason this, why the believer should not separate from the unbelieving, upon this hope of gaining him or her unto the Church. And this interpretation is apt to what the Apostle subjoins to confirm his judgment and opinion: *What knowest thou O wife, whether thou shalt save thy husband? or what knowest thou, O man, whether thou shalt save thy wife?* Which saving answers so pat to the former sanctifying, that, to be sanctified, seems plainly to be a converting to the faith, and so bringing in to the communion of the Church; in respect of which communion, says the Apostle, *your children are holy*, which otherwise were unclean. And that this is so, *S. Peter's Vision* will resolve us; where by *unclean*, is meant, not fit to be received into the communion of the Church; and so by *holy*, opposite to unclean, must be interpreted, one already received, or fitted to be received into the Churches communion.

So that, from these three Arguments, 1. That Infants of believing parents were members of the visible Church under the Jews, and that this privilege is not repealed. 2. That our Lord and Saviour hath testified, that to such Infants belongs the kingdom of God. 3. That *S. Paul* hath asserted it of all such Infants, that they are holy. From these three arguments, the surest and soundest we can fix upon to plead the Infants cause against the *Anabaptists*; from these, I say, I may make my infallible inference of holy truth, That the Infants of believing parents have a right and interest in the communion of the Church, as the Disciples of Christ. This I have been the more large in, because I intend this my sure foundation, whereon, according to the method of my Text, to build the structure of Infants baptism, according to our Saviours commission and instruction; — *Go, disciple all Nations, Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost, &c.*

2 Having proved, that Infants of believing parents, as Disciples of Christ, have a right and interest in the communion of the Church, I shall now give you the ground and reason of that interest and right; which ground and reason is this, most sure and firm, Their being parties in the same Covenant of grace with their parents, upon which Covenant

v. 16.

A&R. 10. 14.

Covenant of Grace, is founded the Communion of the Church; and therefore, they who are parties in that Covenant, must needs be partakers of this Communion. And that children are parties in Covenant with their Parents, is most plain from the express words of the Covenant first made with *Abraham*, *I will establish my Covenant between me and thee, and thy Seed after thee, in their Generations, for an everlasting Covenant, to be a God unto thee, and to thy Seed after thee*; and that this, *thy Seed after thee*, doth relate to the Infant posterity of all Believers, as well as of *Abraham*; is not onely evident from the Seal of the Covenant-Circumcision, but also from that renewing of the Covenant to *Israel*, where are present before the Lord, to enter into his Covenant, not onely the *men of Israel*, but also *their wives and their little ones*. Now, this same Covenant which God made with *Abraham*, and established with *Israel*, we finde renewed by the *Prophet*, which is therefore called the *New Covenant*; and as renewed by the *Prophet*, so published and declared by the *Apostle*. Indeed, God had told *Abraham*, that he did establish with him an *Everlasting Covenant*; and such as is the Covenant, such must be the Communion, both Everlasting; and therefore Infants admitted in the Jewish Church, must not be excluded the Christian.

Gen. 17. 7.

Deut. 29. 10, 11.

Jer. 31. 31.

Heb. 8. 10.

And further, That children of believing Parents do retain their interest in the Covenant of Grace, is confirmed by the doctrine of *St. Peter*, in that his powerful Sermon, where he tells the Jews, *The promise is to them, and to their children*; as if the *Apostle* had said, Now God hath remembered his Covenant unto *Abraham*, and performed it; he hath sent that *blessed seed*, the promised *Messiah*; in whom, all Nations of the Earth are blessed: Deprive not then your selves of the Blessing of Grace and Life, through obstinacy and unbelief; for according to the tenor of the Covenant, so runs the promise of the Gospel, *To you and to your children*. And that what is here said unto the Jews, does also reach the *Gentiles*; and what is spoken to those then present, does extend to all that shall come after, is fully implied, if not plainly exprest, in that the *Apostle* addes, *And to all that are afar off, even as many as the Lord our God shall call*: Which clause, *As many as the Lord our God shall call*, no ways excludes Infants, they being called in their Parents. And observe, the *Apostle's* argument is purposely framed, in a regard to that benefit, which their children should receive, under the Gospel's administration of the Covenant by Baptism: And if this sense be not purposely intended, children will seem but needlessly exprest.

Acts 2. 38, 39.

But the Adversaries urge, None but Believers ever had, or shall have a right to the Covenant of Grace.

Object.

I answer. True, none but Believers ever had or shall have a right in themselves, yet this excludes not Infants; for it is the Parents

Answer.

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right who is a believer, that brings in the infant by vertue of the promise. Herein then is the ground of error, that men imagine we affirm, the child's right to the blessing of the promise, is in himself as a child; whereas it is in the believing parent, who conveys the right in this relation to the infant, that it is his child; his, to whom God hath oblig'd himself by the promise of his covenant, that he will be *his God, and the God of his seed*. Indeed it is worth our observing, that in the right manner of entering covenant with God, no parent can enter single, but he must stipulate for himself and his children. And this is plain, both from the condition on man's part, and the promise on God's: On God's part, the promise runs to us and our children, that *he will be our God*; and on our part, the condition runs from us and our children, that *we will be his people*: That as by vertue of the promise, God makes it his act of grace, that the seed of the godly be blessed; so by vertue of the condition, the godly make it their duty of obedience, that their children be given up unto God, and tutored to fear him.

Thus, apparent it is, that our infant-children have an interest in the covenant of grace; for that the tenor of the covenant, in promise and condition, so takes in the children with the parents; that the parents cannot covenant either excluding, or not including their children. This then remains as a firm ground and sure reason of infants being parties in the communion of the Church, that they are parties in the covenant of grace. And thus we have done with the second particular of the Text, the Apostles Commission; *Disciple all nations*. Where, we have shewed you, what it is to disciple; and who they are that are to be discipled. *What it is to disciple*, even to receive into Church communion; and, *Who they are that are to be discipled and receiv'd into the communion of the Church*, even all Nations, as many as believe, and the believing parents bringing in with them their infant-children. We proceed to Application.

Applic.

1. Do we here sharply *reprove*, and seriously *admonish* those who deny Infants Church communion, whereby (as much as in them lies) they do separate them from Christ, and as it were pluck them out of his arms, offering them greater injury then to dash them against the stones: Know ye not, *vain men*, that either Infants are Christs disciples and servants, or the Devils pupils and slaves? That they are Christs disciples and servants, you loudly deny: That they are the Devils pupils and slaves, you are loth to declare: Can you then tell us a medium? No sure; for, what *communion hath light and darkness, Christ and Belial*? Certainly, to deny Infants Church-communion, is to deprive us of all sound hope of their salvation: For where can we find a sacred promise, and therefore how can we have any sound hope of any being saved, that are not of the Church? the Church, the treasury of Christs promises and blessings;

A blessings, to which God is said *to adde such as shall be saved*; not saved without the Church, but in being added to the Church: so that without her communion we know no salvation. Oh how do the *Anabaptists*, in cutting off Infants from the Church, how do they like those which in their heat *cut off a tribe from Israel*? And though with *Benjamin* this be the youngest tribe, yet it is not the least, the Infant-age making up a chief part of the body of Christ. For this, Oh that our Brethren would, with Israel, *sit down and weep*; yet at length repenting of their indiscreet and blind, if not malicious and proud zeal; drenching themselves with a baptism of tears, for denying the Church the baptism of Infants.

Act. 2. 47.

Judg. 20. & 21.

B 2. Comfort we those parents, whose children God shall please to pass *ab utero ad uterum*, from the womb to the grave; yea, that shall make their grave in the womb, the place of conception, the place of dissolution. Here, O ye afflicted parents, mourning over the untimely deaths of your tender babes; know ye, that our Lord *Jesus Christ* owns your Infants as parties in the Covenant of grace, and thereby partakers of his fulness in a communion with his Church: And though they have not the seal, they have the promise; yea, though not the outward sign as to the visible ministration, yet the inward grace as to the invisible dispensation: Though they have not actual baptism, yet they have intentional, *in voto parentum & Ecclesie*, in that desire and devotion of their parents and of the Church, which is accepted of God, to account them as Disciples of Christ: who took upon him the several states of humane being; was conceived, and lay in the womb; was born, and nurs'd up an Infant; did grow up to youth and manhood: And thus did he take upon himself every age, that he might sanctifie every age unto himself: Even he, when an Infant, was Head of the Church, that Infants might be members of that Church whereof *He is*

Eph. 1. 22, 23.

D Head.

E 3. See we to our duty as Disciples of Christ; and this by imitating our pattern, even little children; without which, our Saviour is express, *we cannot enter the kingdom of heaven*; Except *ye be converted and become as little children*. How is this? why, by self-denial, in being harmless without malice, innocent without guile, humble without haughtiness, contented without murmurings. Yea, in this imitate we our pattern, as children submitting our understanding and judgment unto God, in the mysteries of his grace, and the truth of his promises: Submit we our wills and affections unto him, in the precepts of his Word, and the dispensations of his Providence. Yea further, as Infants and tender Babes, ordered by the Nurses hand in the day, and by the same hand got to bed at night, do neither question nor quarrel at the time or place, or manner of their disposal, but quietly fall asleep in the

Mar. 18. 3.

Nurses

P. 131-3.

Nurses lap: Thus, O that we could with *David*, wean our affections from the world, that we might become as Children resigning up our selves to our heavenly Father, submitting with all contentedness of humility and faith to the order of his wisdom and providence, whether for day or for night, for life or for death! And when we go to bed and hasten to the grave, O that we could fall asleep in Christs lap, depart this life in his arms, in his love! as being of the number of his Disciples, by vertue of his Commission here given his Apostles; *Go ye, Disciple all Nations, &c.*

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THE THIRD S E R M O N

U P O N

Matth. 28. V. 19. and part of the 20.

B *Goye, Disciple all Nations, Baptising them in the Name of the Father, and of the Son, and of the Holy Ghost, &c.*



C **T**hough they are not the dictates of men, nor the definitions of Councils, no nor the Revelations of Angels; but the *Word of God, and of Christ*, into which we make the ultimate resolution of our Faith; yet sure I am, in Controversies of Religion, we have most reason, next Christ, to trust his Spouse, his *Church Universal*, and next her, or rather with her, our Mother, this *Church*

Introduction.

D *National*. Whose judgment and practise is most Orthodox and Religious, in that great question and dispute of our present times, the doctrine and duty of *Infants Baptism*. And to justify the judgment and practise of our Church (into whose communion we have been baptised, when Infants) I shall keep me to the matter and method I have begun; in giving you the evidence of divine Reason, the authority of sacred Scripture, and the consent of the Universal Church.

Aug. de Trin.
l. 4. c. 6.

E Remembring that sure rule of St. *Austines*, *Contra rationem nemo sobrius, contra Scripturam nemo Christianus, contra Ecclesiam nemo pacificus senserit*. No man, that is a sober man, will oppose reasons evidence; no man that is a Christian, will reject the Scriptures authority; and no man, that is a peaceable man, will despise the Churches judgment. And therefore from this confidence and encouragement, that I stand here before Christians of sober and peaceable minds, I shall go on to speak for them, who cannot speak for themselves, *our tender Infants*; pleading their right to Baptism, from

from the words of my Text, in which our Saviour gives Commission and Instructions to his Apostles, saying, *Go ye, disciple all Nations, Baptising them in the Name of the Father, and of the Son, and of the Holy Ghost, &c.*

Explic.

3. The particular Instructions given by our Saviour to his Apostles, for the exercising their Commission, viz. *Βασίλειον καὶ διδασκαλίαν, Baptising and Teaching.* 1. Baptising, which Baptism is instituted, as to the form of its administration, to be in the Name of the Father, and of the Son, and of the Holy Ghost. Wherefore we have here two things especially to insist upon. 1. The Institution. 2. The Administration of Baptism; both applied unto Infants.

1. Baptisms Institution. In the Explication whereof, we shall consider the original and use of Baptism, together with its benefits and effects. Know then, to make Disciples by Baptism, was ordinary among the Jews, and nothing more commonly known in Scripture, then the Baptism of John: And as the Baptism of John denotes his authority and doctrine, so the baptized of John, must signify the Disciples which submitted to his doctrine and authority in his Baptism. Now, as John made Disciples, so Christ sends his Apostles and his Ministers to make Disciples too; and what, by teaching? no, but by baptising, though not without teaching; so John, and so the Jews made Disciples. So that, as before the Flood, there was a Rainbow in the Clouds, which after, by a divine appointment, becomes the sign and seal of a promise: Thus Baptism was before Christ ordinary, but by his sacred Institution, made the sign and seal of his Covenant; onely observe, it is not baptising merely, but baptising in the Name of the Father, and of the Son, and of the Holy Ghost, which is Christs Institution.

To be thus baptized then, is to be discipled; and therefore did the Ancients call Baptism, sometimes *Sacramentum initiationis*, the Sacrament of our initiation and admittance into Christs School; sometimes *Ecclesia janua*, the doot whereby we enter the Communion of the Church; sometimes *Investitura Christianismi*, the badge and livery of Christs service; sometimes *ἡ κλεῖς τοῦ βασιλείου*, the Key of Christs Kingdom; for so says our Saviour, *to little children belongs the Kingdom of God*; and how then do they enter this Kingdom, but, in being born again of Water, and of the Spirit; that is, by Baptism? so saith our Saviour expressly, *Joh. 3. 5.* Now, if we enquire into the original use of Baptism, we finde it as a Ceremony (though not as a Sacrament) of greatest antiquity in the Church, deriving its original from Noahs flood, when the sinful world was purged with the Water of a deluge: But, because without shedding of blood there is no remission, therefore God separating a people peculiar to himself, he constitutes them a Sacrament of initiation, and that Sacrament is Circumcision; to signify, that his Covenant of Grace and Peace was established in the blood of the Mediator.

Now,

Gen. 9. 12, 13, &c.

Mark 10. 14.

John 3. 5.

Gen. 7:

Heb. 9. 22.

Now, in the Church of the Jews, whilst Circumcision was the Covenanting Seal, Baptism was the purifying Ceremony; yea, the Females of the Jews (not being capable of Circumcision) were initiated by Baptism; and the *Profelyte Parents* with their children, were adopted into the Family of the Church, admitted into holy Communion with the Jews, by Baptism as well as by Circumcision. And that Baptism was in our Saviours time a known Ceremony of initiating into Mysterious Institutions and Religious Discipline, appears, as by the Jews *Talmud*, and other Traditions, so by the sacred Scriptures, especially in that quære which our *Saviour* proposes to the *chief Priests and Elders* concerning *John*; Whether his Baptism was from Heaven, or of Men? Had there not been Baptisms from men, known among the Jews, either the question had been vain, or the answer easie. Besides, the Jews wondred not at the use of Baptism, but why *John* baptized, he denying himself to be *Christ*, *Elias*, or that *Prophet*.

Matth. 21. 25.

John 1. 25.

Now, the way being prepared by *John*, in his Ministry closing the Law, and ushering in the Gospel, our *Saviour* changeth some of the Jewish Ceremonies into Gospel Sacraments; That Ecclesiastical Rite of the *Passcanium*; when, in the close of the Passover, the Master of the House did distribute Bread and Wine unto his Family; this, *Christ*, by an holy Institution, converts into the blessed Sacrament of his last Supper. Likewise, that Ceremony of initiating *Profelytes*, he converts into an holy Sacrament of initiating *Disciples*, even by Baptism. For so it is said of *Jesus*, that, *He made and baptized more Disciples then John*; *he made and baptized*, spoken ἐμπαλινῶς and ἐναντιῶν, by way of Emphasis and Explication, *he made, and made them by Baptism*; even by solemn institution and admission into his School, as a great *Doctor and Teacher come from God*; so esteemed of by his followers, thus admitted and instituted to be his Disciples.

John 4: 1.

John 3. 2.

Look then, as it was the custom of the Jews, to baptize Parents and their Infants, when discipled unto *Moses*; so must it be the practice of the Church, to baptize Parents and their Infants, when discipled unto *Christ*: For that, Baptism being commonly known, and discipling by Baptism too; when our *Saviour* gives in Commission, *Disciple all Nations, Baptizing them*; his command is to be observed according to the common usage and known practice of discipling and baptizing, even as to the persons in general; he not expressing, much less exempting, any in particular.

To close then; If some *Prince* should give out his *Royal Grant* to make a City free; would any be so impudent, as to think the *Royal Grant* did not intend the children as well as the Parents? And because the children are not exprest, would any be so vain, as to say they are excluded? Seeing it is the known manner of conferring liberty, to give it to the Parents and their children. And the like is to be said

Justin. In Ric.
l. 1.
A& 22. 28.

of

Joh 8 36.
Gal. 5. 1.

of the *liberty of the Gospel* by discipling, which consists in the promises and privileges contained in the sacred Charter and Royal Patent of the *Covenant of Grace*, which is sealed by Baptism.

Having then given you the grounds of *Infants Baptism*, so plain and permanent, so reasonable and inviolable; even, that interest they have in the *Covenant of Grace*, that right they have in the *Communion of the Church*, and that hold they have in the *Institution of Christ*: To all this, Let me now adde the *practice of the Apostles*, to which we have the *conformity of the Universal Church*, and I know not what more can be required.

1 Cor. 7. 14.

1. As for the *Apostles practice*, we can have no surer testimony, then *St. Pauls Argument*, *Therefore are your children holy: Holy*, in a known and common account of the Church, which could be none other then that of *Church Communion* admitted thereunto by Baptism. For observe, This of the children being holy, the Apostle makes a convincing argument, *That the unbelieving Parent is sanctified by the believing*: Wherefore, this of the childrens holiness, must be a known holiness, otherwise, the Apostles argument were no argument. And whereby was the childrens holiness known, but in order to Church Communion? Into which Communion there is no known entrance and visible admission, but by Baptism.

Orig. l. 5. ad
Rom. c. 6. &
in Luc. Hom.
8.

2. Pass we from the Scriptures, and consult we the very next ages after the Apostles, *For the usage of the Church*: And here *Origen* witnesseth, *That Traditionem ab Apostolis suscepit, etiam per vultu dare Baptismum*; the Church received a Tradition from the Apostles, to give Baptism, even to children. About the next age after *Origen* (for later he could not be) the Author of the *Ecclesiastical Hierarchy* (attributed to *Dionysius the Areopagite*) he pleads for *Infants Baptism*; as being of those things which *the divine Ministers* (the Apostles) *from the beginning had delivered down to the Church*. I might give you the testimony of those first Fathers and Doctors, both of the *Greek and Latin Churches*, *Irenaeus, Tertullian, Nazianzen, Basil*, and others; but we will insist awhile upon two Testimonies most full and convincing, the one of *St. Cyprian*, the other of *St. Augustine*.

ἀπο τοις διδοι-
σιν ἡμῶν ἱε-
ροτέλεται πρὸς
τὴν ἀρχαίαν
μνησθέντες πα-
ράδοσιν ἣν
ἡμᾶς περιήγα-
γον. Dionyl.
Ecclef. Hicf.
c. 7.

Cypr. Epist.
ad Fid. Pres-
byt.

That of *St. Cyprian* we have in his Epistle to *Fides*, the Presbyter, who propounds the Question, Whether Infants might be baptized before the Eighth day, urging the Instance and Analogy of Circumcision. *Cyprian* gives his own judgment, and that of a Council of Sixty six Bishops, for the resolution, resolving, That Baptism be not deferred any long time; and yet not confined to any certain time; and if necessity required, That there be a present Administration. Now *St. Cyprian* lived within few years more then a hundred of *St. Paul*; so that he and a Council of Sixty six Bishops, could not be ignorant of what was the Apostolical practice, as to *Infants Baptism*; seeing some of their Fathers, and many of their Grandfathers, in all

all probability, yea, without all doubt, did live in the Apostles times, and were baptized by some Apostolical hands.

Now as for the testimony of St. *Augustine*, it is of the more credit and esteem, being spoken against his profest Adversaries the *Pelagians*, who wanted neither wit, nor will, to have retorted the Error, if he had not delivered the truth, when he sayes of them, *Par-*

Aug. de pec-
car. mer. &
rem. l. i.

A *unos Baptizandos esse concedunt, qui contra auctoritatem Universæ Ecclesiæ, proculdubio per Dominum & Apostolos traditam, venire non possunt*: They grant children ought to be baptized, because they cannot go against the Authority of the Universal Church, without all doubt delivered by *Christ* and his Apostles. The *Non-Baptism* of Infants had been a strong argument for *Pelagianism*, as their Baptism was an invincible argument against it; so that, either to defend themselves, or offend the Orthodox, certainly the *Pelagians* would have denied Infants Baptism, had they not well known the practise of the Universal Church was warranted by the Authority of *Christ*, and the Ministry of his holy Apostles.

B I might yet further enlarge, and give you infinite Testimonies for Infants Baptism, as to the constant practise of the Universal Church, for above these One thousand six hundred years; that of the *Prophet* being perfectly fulfilled, That God having *lift up his hand to the Gentiles, and set up a standard to the people*, they have brought unto the Church *her sons in their arms*; she having few Members of her Communion, but who were admitted in their Infant-Baptism. So that, certainly our *Saviour* was so far from excluding Infants, that he chiefly intended them in the commission and instructions he gives his Apostles, and in them all the Ministers of his Church, saying, *πορευθέντες μαθητεύσατε*; Go ye, disciple all Nations, baptizing them, &c.

Iſa. 49. 22.

C Having given you the *original and use* of Baptism, we proceed to the *benefits and effects* thereof, all applicatory to Infants: Know then, the *Sacraments* are no empty and bare signs to signifie; but they are sacred and moral Instruments to convey, real and effectual Seals to confirm, yea, gracious and Evangelical pledges to assure. For so we are catechised by the Church, if we have not forgot our Church-Catechism; in which we have this most clear, most full definition of a *Sacrament*; That it is an outward visible sign, of an inward invisible grace; which grace is given, and which sign is ordained; ordained by *Christ* himself, as a means whereby we receive that grace, and a pledge to assure us thereof. So that, in Baptism then, where the subject and person baptized, does not *ponere obicem*, put a bar and hinderance (as the *School* speaks from St. *Augustine*) as of Infants we are assured they do not: In their Baptism, as the Water gives the outward sign, so the Spirit gives the inward grace; and when the Minister pronounceth, saying, *I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost*, then is

L

the

the power and vertue of the *Blessed Trinity*, present to justifie and to sanctifie, to cleanse and renew the inward man, as sure as the *Sacramental Water* is present to sprinkle and to wash, to cleanse and to purifie the outward man.

And now, that the *Sacraments* are thus effectual, is not by any natural causality, or physical operation in themselves; but by vertue of the gracious promise and voluntary institution of *Christ*, whose Spirit still accompanies his Word, to the quickning, sanctifying, and saving of his Church and chosen. Very aptly then does *Tertullian* call the waters, *Pristinam sedem Spiritus Sancti*, the ancient Seat of the Holy Ghost; by whose quickning power they become prolifical, both in nature and in grace. For that, the renovation of the Church was typified in the Creation of the World; as in the Creation, *The Spirit moved upon the waters*, and by a quickning power did produce the living Creatures; so now in the renovation, the Spirit moves upon the waters still; in that, by a quickning power of the Holy Ghost, we are renewed by Baptism, that *Laver of Regeneration*, to become an holy and heavenly Off-spring, alive unto God in *Christ Jesus*.

St. Cyril of *Jerusalem* calls Baptism τῷ τῷ χειρὶ παθμῶν ἀντίτυπον, The Antitype of *Christ's* sufferings; the Water indeed, that represents the Image of Death, receiving the Body (as Baptism is sometimes, and in some places administred) into its Bosom, as into a Sepulchre, whereby we are said to be *buried with Christ*; but raised from the Water, the Grave gives up her dead, and we are *risen with Christ*, renewed again to life by the quickning power of the Spirit, in the efficacy and operation of his grace. So that, as we are *Baptized into Christ's death*, so are we baptized εἰς μετέοραν ἡ δεικνύμενης ἀνάστασως, so *Theodore*, into a participation of the Lords Resurrection. Very fitly then is the *Font* of holy Baptism compared (by *Leo*) to the *Womb* of the *Blessed Virgin*, in which the *Holy Ghost* is powerfully present for our Spiritual Conception, *In begetting us again unto God, by the Resurrection of Jesus Christ*: For, as of *Christ* risen, so of the Infant Baptized, does God seem to say, *This day have I begotten thee*:

And to them who are thus begotten again, hear St. *Chrysostome* reckon up the several Divine Benefits and Blessings, *Quasi tot Baptismatis largitates & honores*, As so many acts of grace and titles of honor, accompanying their Baptism: They are become not onely Citizens, but also Saints; and not onely Saints, but also sons; and not onely sons, but also heirs; and not onely heirs of God, but also brethren of *Christ*; and not onely brethren of *Christ*, but also co-heirs with *Christ*; and not onely coheirs of his Kingdom, but also members of his body; and not onely members of his body, but also temples of his presence; and not onely temples of his presence, but also organs of his Spirit: *Et hac de causa etiam Infantes Baptizamus*,

Tert. de Bap.
c. 8.

Gen. 1. 2.

Tit. 3. 5.
ἀγτὸς πάλιν
γενεσιᾶς.

Rom. 6. 4.

Rom. 6. 3.

1 Pet. 1. 3.

Acts 13. 33.

Rom. 8. 17.

mus, And for this cause also we Baptize Infants, that they may be sanctified, that they may be justified, and that they may be adopted; so St. *Chrysostome*, as he is recited by St. *Augustine*.

Justification and Adoption being relative acts, the admitting them in Infants, is no difficulty; but concerning Sanctification, as a real work, by infusion of inherent holiness, whether we shall allow that to Infants in Baptism, is a great dispute. *Cassander* (from the Antients) he makes the Baptismal Regeneration of Infants, to consist in the remission of original sin, (which is Justification) and in the acceptation to eternal life (which is Adoption.) But now, what the Sacramental Sanctification which accompanies this Justification and Adoption is, St. *Augustine* resolves, *Difficile est dicere*, It is hard to say; yea, he that shall undertake the cause, as to quit it of all difficulties, *Ego me Auditorem libentissimè profiterer* (says our English *Augustine*) I would most willingly profess my self an Auditor, and yield the chair.

Even they who deny Grace inherent, habits infused, do yet acknowledge the presence and habitation of the *Holy Ghost*; now, sure we are, the *Holy Ghost* dwells not, but in an holy Temple; yet how far the baptized Infant is sanctified to be this Temple, and wherein expressly that Sanctification doth consist, *Explicet qui intelligit, ego fateor me non intelligere* (saith that Learned Author, and Reverend Father; much the honor of our Nation, and Ornament of our Church.) Let him unfold it, that understands it, for my part I confess mine ignorance.

That Children are capable of real Sanctification, we must needs grant, believing them liable to original Pollution: For that, doubtless, the grace of the second *Adam*, is as effectual to make holy, as the sin of the first *Adam* is to make corrupt. Besides, we say, original Righteousness should have been inherent in children, transmitted from their Parents by natural propagation, if *Adam* had stood; and if so, sure children must needs be capable of receiving a superinduced principle of spiritual life from Christ, now that *Adam*, and we in him, are fallen.

To close then, of this we may be assured, *Baptized Infants* have their effectual manner, and real measure of Sanctification by the *Holy Ghost*, because *pro conditione parvulorum*, according to the condition of their tender age, they are stated in a present ordination to eternal life; for that, *without holiness no man shall see God*.

Having thus explained unto you, with the *original and use*, the *benefits and effects* of Baptism; I shall seasonably resolve you these three *Quæres*.

1. What the Judgment of the Church is, as to the state of those Infants which die baptized?

2. As to the state of those children which die before Baptism, being children of the Orthodox?

Chrys. Tom.
5. Hom. ad
Neophyt. re-
cited by Aug.
l. 2. cont. Ju-
lian. c. 6.
Cassand. de
Bapt. Infant.

Aug. contr.
Donat. l. 4.
c. 23.
Episc. Sarisb.
Epist. ad D.
Ward.

Episc. Sarisb.
ibid.

Heb. 12. 14.

3. As to the state of those children which die before Baptism, being children of the *Anabaptists*?

Quest. 1.

First, What the Judgment of the Church is, as to the state of those Infants which die baptized?

Ans.

I answer. Though there is some dispute among the Ancient Fathers, a hot contest in the after Schoolmen, and a more moderate debate in Modern Divines; as to the nature and manner of Infants Regeneration, the nature of its being, and the manner of its causation; yet, all consent in this, all Primitive, Popish, and Protestant Writers, Fathers, Schoolmen, and others; all consent in this judgment and determination, from Grounds of Scripture and Divine Reason, That Infants lawfully baptized, are in such an estate of Justification, Sanctification, and Adoption, as that, so dying, they are undoubtedly saved: And herein our own Mother the Church of England, she is most clear and full. Only observe in those children that live, what by Divine Ordination was sufficient to state them capable of Salvation whilst Infants, does become insufficient when adult, and come to the use of Reason; for, then is required their actual Faith and Repentance, actual Conversion unto God, and obedience unto the Gospel of Christ; without which, they cannot then be saved.

In the Rubrick before the Catechism.

Quest. 2.

Secondly, What the Judgment of the Church is, as to the state of those children which die before Baptism, being children of the Orthodox?

Ans.

I answer. Herein the Judgment of the Church is not so generally one; St. *Augustine*, and some in his time, and since most of the *Roman* Church resolve, That such Infants so dying, they are not saved; they have *pœna damni*, though not *pœna sensus*; they have a punishment of loss, though not of sense; they enjoy not Gods blissful presence, and yet are not cast into hellish flames; they have a *Limbus Infantum* for them, but it is of their own fancying, not of Gods providing. The truth is, the Scripture hath not clearly revealed, whereby this Quære may be so convincingly determined: And therefore when some sudden surprise of death doth nip those Buds, snatch away our tender Bapes; our duty is, to submit with humility to Gods dispensation, resigning them up to his mercy, and comforting our selves with this resolution of the Orthodox, That, as in the Church of God before Circumcision, the Faith of the Parents, and the Promise of the Covenant, was the Salvation of Infants then, when there was no Seal: So is it now, the Salvation of those, who die without the Seal; it being most agreeable to the grace and goodness of the Almighty, *Ut qui alienâ culpâ ceciderit, alienâ fide resurgat*, That he who fell by anothers fault, might rise again by anothers Faith. And as in the *Catechumens* of old, those who were designed to Baptism, if any of them died unbaptized, their intention of minde, and desire of will, was in the judgment of the Church

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Church interpreted, as the actual Performances. And thus we determine in the case of Infants, who have *voluntatem parentum & Ecclesie*, the desire of their Parents, and of the Church, God accepts the will for the deed.

Thirdly, What the Judgment of the Church is, as to the state of those children which die before Baptism, being children of *Anabaptists*?

Quest. 3.

A I answer. We can plead no excuse for the Parents, though we have some good hope of the Infants; which hope is mixt with fear, as being raised from a judgment of Charity; not any infallible proof, nor indeed any very probable argument of verity. Children are in a state of Salvation baptized, but we cannot say they are so without Baptism (except the case of necessity be pleaded) and the reason is, because God, the free dispenser of his grace, hath by Positive Law made this the condition of his promise, That we shall continue in our selves, and in our children, the initiating Seal of his Covenant: *I will be thy God, and thou God of thy Seed*, saith the Lord unto Abraham; and therefore, *Thou shalt keep my Covenant, thou, and thy seed after thee, in their Generations; every man-child among you shall be circumcised*. And the like obligation our Saviour makes as to Baptism, when he says, *Except a man be born of Water, and of the Spirit, he cannot enter into the Kingdom of God*.

Ans.

Gen. 17. 9, 10.

John 3. 5.

C If then there be no Salvation without the Covenant of Grace, and that Parents are to Covenant for their children; what firm hope can there be of those Infants, whom their Parents exclude from Promise, and condition of the Covenant? We certainly know, that very often the Parents guilty hath deprived their posterity of the whole Gospels Ministry, witness the Nations from whom God hath removed his Candlestick. And sure, if the Parents contempt of Gods Ordinances, hath deprived whole Nations of the comfort of the Gospels Ministry; it is justly to be feared, though not positively to be determined, That the contempt which Anabaptist Parents cast upon Infants Baptism, may deprive their children of the benefit of the Covenants promise; especially considering, That by Schism they are separate from the Church of Christ; into which there is no ordinary way of entrance and admission but by Baptism, according to our Saviours Commission and Instruction to his Apostles, *Go ye, disciple all Nations, baptising them, &c.*

Rev. 2. 5.

E 1. We have here (Beloved) to answer the Anabaptists grand Quære; *Where have ye any Gospel precept for Infants Baptism?* And what, to establish your judgments and Faith against all their oppositions and clamors. Wherefore, we thus prove Gospel Precept; in that, *Christ gives in Commission, Disciple all Nations, baptising them*. Now Infants are a part of the Nations, capable of discipling, and no where excepted from Baptism; therefore, needs must

Applic.

Baptism

Mark 10. 14.

Baptism extend unto Infants. Again, it is our Saviours express precept, *Suffer little children to come unto me*; but children have no way of coming to *Christ* (in which we can suffer or hinder them) but by Baptism, and therefore Baptism is ordained for children. Now back those precepts of *Christ*, with the practise of the Apostles and the Universal Church, together with the Grounds and Reasons of that practise and those precepts, even childrens discipleship and Church Communion, founded upon their interest in the Covenant of Grace: And doing this, I dare with confidence assert, you have Infants Baptism so firmly founded and fixt, as, not all the wind and storms of the Anabaptists subtlety or fury, can overturn it.

2. We will answer the Objections of the Adversaries who press us with these Arguments, That Infants have not Faith; that they are not capable of teaching, and not liable to precept. These the chief Objections, to which we return our particular Replies.

Object. 1.
Mark 16. 16.

First, *They have not Faith*: And our Saviour is express, *He that believeth and is baptized shall be saved*; thereby intimating, That he alone is to be baptized, who doth believe.

Ans.

I answer; to this, *He that believeth and is baptized, shall be saved*; our Saviour addes, *But he that believeth not, shall be damned*. Where a not having Faith, excludes Infants from being saved, as much as from being baptized: So that if we count them capable of Salvation, we must count them capable of Baptism; if capable of being admitted into the Church Triumphant, then capable of being received into the Church Militant. I suppose then, no man will imagine Faith of any more necessary to Baptism, then it is to Salvation; so that if Infants may be saved without Faith, infallibly it follows, they may be baptized without Faith; that is, actual Faith in themselves, not in their Parents; for the Parents Faith avails to the Infants Baptism, and *credit in altero qui peccavit in altero*, he believes in another, who sinned in another. And children baptized are reckoned in the number of the faithful, though not *propter fidem Sacramenti*, yet *propter Sacramentum fidei*; though not because of the Faith of the Sacrament, yet because of the Sacrament of Faith; so St. *Augustine* very frequently. Besides, Infants they are indeed non-believers, but not unbelievers: Now it is infidelity Positive, not Negative, which excludes from Baptism; that infidelity which opposeth or denyeth the Faith, not a meer *carentia fidei* want of Faith in a subject not capable of believing. Faith then, and Repentance too, they are not necessary as to the susception of Baptism, but as to the persons baptized; not necessary as to the susception of Baptism. This is apparent from that of our Saviours being baptized, who is the *Author of Faith*, and needed not any Repentance; but Repentance and Faith, they are necessary as to some persons to be baptized, even in whom there are false principles of an adulterate Religion,

Acts 2. 39.

Heb. 12. 2.

Religion, and erroneous persuasions ; together with actual enormities of a sinful life : These, these must be put off, by a sincere Repentance and actual Faith, as being contrary and a direct *obex* and hinderance to the effects and state of Baptism. Faith and Repentance then, they are not essentially, but accidentally necessary to Baptism, not absolutely requisite, and to all (as not to Infants) but conditionally and to some, as to the adult, to whom all those particulars are to be applied in Scripture ; that of *St. Peter* to the Jews, that of *Philip* to the Eunuch, and the rest.

Acts 2. 38.
Acts 8. 37.

To close then, Baptism coming in place of Circumcision, as the *initiating Seal* of Gods Covenant, there must needs be this Analogy in the administration ; That as *Abraham* first believed, and then was circumcised, and *Isaac* he first circumcised, and after believed ; so in the conversion of the *Gentiles*, and discipling of the *Nations*, the *Parents* first believe, and then are baptized, but their *children* first are baptized, and after believe. And thus want of actual Faith does no more exclude Infants now from Baptism, then it did of old from Circumcision.

Col. 2. 11, 12.

Secondly, *They are not capable of teaching*, and our Saviours commission runs, *Go, teach and baptize*.

Object. 2.

I answer. We have already blunted the edge of this weapon ; repelled the force of this Argument and Objection ; having made it plain from the propriety of the word, and the congruity of the sense, that our Saviour bids, *Go, disciple all Nations* ; which discipling refers not to teaching before, but after ; a receiving and admitting into *Christs* School to be taught. And thus the Argument is retorted, seeing it is our Saviours express precept, to *disciple all Nations by Baptism* ; and that all men in all ages, account children one part of the Nations ; they being capable of discipling in its proper notion, either they must be plainly excepted, or necessarily implied.

Ans.

Thirdly, *They are not liable to Precept* ; not having the use of Reason.

Object. 3.

I answer. The Precept obligeth the Parents, and the Promise reacheth the Children, as administering the proper remedy of their original guilt and contagion. As, when a *Medicine* is prescribed as the onely cure of the sick Patient, though the sick know not the *Medicine*, and so is not obliged to the prescription ; yet the friends of the sick are bound to prepare what is prescribed, otherwise they make breach of charity and duty, and if the sick die thorow their neglect of means and contempt of the remedy, they bring the guilt of blood upon themselves. And observe, however, it is most certain, the Parents sin in the neglect of Baptism, does not bring a punishment upon the Infant, yet may it, yea, doubtless does it, deprive him of a blessing ; if of no greater blessing, sure we are, of that which issues from the benefit of the Churches Prayers. Notwithstanding then, Infants are now no more capable of Precept as to Baptism, then

Ans.

Mark 10. 15.

then before, as to Circumcision; yet is the obligation as great to Parents, and the benefit as great to Infants, now, and under the Gospel, as before, and under the Law.

To close then; Notwithstanding all the Objections of the Adversary, seeing men must *receive the Kingdom of Heaven as little children*, it is most infallible, little children do receive the Kingdom of Heaven, as well as men. Again, seeing Infants are capable of the blessings, it is an injury to Gods goodness, as well as their Souls, to deprive them of the Ordinance of Baptism.

And whereas the *Anabaptists* urge us to instance in any Infant baptized in the Scripture, we urge them to shew in all Scripture, or in any other History; where or when any Infant of believing Parents was past by, and not baptized till years of discretion: let all Records be searched, and the account of times examined, from that period *John Baptist* begun his Ministry, to that *John the Evangelist* ended his, in all about eighty years; in which time, we doubt not, many millions of Infants of believing Parents grew up to full manhood: In all this time, I say, shew one Infant of believing Parents past by, and not baptized till years of discretion; and this being done, there would be some plausible plea against Infants Baptism. But there being no instance, as to Fact; nor Argument, as to Reason; no Proof, as to Scripture, to exclude Infants from Baptism: We may confidently aver, our Saviours Commission and Instruction extends to Infants, as well as Parents; *Go, disciple all Nations, baptising them, &c.*

3. Whereas woful experience, especially that of the *German* miseries, gave occasion to this Proverbial Speech, *That the Anabaptists Waters turn to Blood*; how much sad truth we can witness to this unhappy Proverb, I had rather bewail then dispute, deplore then declare. And Oh! that we were (Beloved) so deeply, so devoutly affected with our sins and sufferings, both as to Church and State, as to turn our late Baptism of Blood, into a Baptism of Waters, even of mournful Tears! In which, it will be piety to become all *Anabaptists*, quenching the fire of Heaven with the waters of *Siloam*, Gods wrath (I mean) by our penitence, and his indignation by our contrition.

Matth. 3. 17.
Eph. 1. 22, 23.

4. Be we exhorted to testify our holy Communion, by an holy Conversation; our Communion with Christs Church, which we entered by Baptism: Remember we then that innocence, meekness, peace, patience, purity, and the like, which are the silver feathers of the sacred *Dove*, that *holy Spirit*, which descended upon *Christ*, the *Head*, and still rests upon those who hold Communion with the Church, his Body.

These, these our *virtutes Baptismales*, the Baptismal vertues of our new Birth, let them be the continued practise of our whole life; chuse we to lose the *Humidum radicale*, the radical moisture of

of our natural constitution, rather then that of our Baptismal Re-
 generation ; part we with our lives, rather then with Faith and a
 good Conscience ; for that, hereby it is we hold fast our Communi-
 on with *Christ*, and our Communion with his Church, sealed us by
 his Sacrament, the Sacrament of our initiation, and new birth ;
 concerning which, our Saviour gives in Commission and Instruction
 to his Apostles, *Go ye, Disciple all Nations, Baptising them,*
&c.

A

B

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E

M

THE

THE FOURTH S E R M O N

U P O N

Matth. 28. V. 19. and part of the 20.

*Goye, Disciple all Nations, Baptising them in
the Name of the Father, and of the Son,
and of the Holy Ghost, &c.*

Introduc-
tion.



Wherein Faith is so much corrupted, and Souls are so many subverted, who can be silent and be faithful? I observe, as the receiving of Baptism is the entrance into all the privileges and blessings of the Covenant and of the Church, so the renouncing of Baptism is the open door to the greatest enormities and impieties of this day's Apostates. *In uno Casare multi Mariti*; and in one Anabaptist are many Hereticks; a Sect as pregnant and fruitful of error, and those monstrous too, as that *Holland-Lady* was of children, whose numerous brood is said to equal the days in the year.

It is easie to observe, how men first turn *Anabaptists*, despising the Ministry of the Gospel; then they become *Antinomians*, rejecting the rule of the Law; then *Enthusiasts*, making their fanatick revelations to outvie Gods word; then *Libertines*, casting off all Magistracie and Government; and then *Ranters*, destroying the very being of humane society; yea, by their disorders and confusions, their blasphemies and execrations, making a very hell upon earth. O God! who knows whither that man goes to his confusion, who is once gone out of the Church by separation! especially if it be that of Anabaptism.

It

It is the known observation of the *Exorcists*; That whom Satan possesseth, he first tempts them to renounce their Baptism, in which *they renounced him*; and till this be done, he cannot have power to possess them. Now, that too many miserable wretches are possessed with an Evil spirit, is too unhappily apparent by their quakings and trances, by their rantings and ravings, their impudence and filthiness, their diabolical blasphemies and hellish execrations: And how come they thus possessed? Why sure, whereas they *renounc'd the Devil* in their Baptism, in renouncing their Baptism, they have too too much given way to the Devil, and God by a just judgment *given them up to his delusions*. But, O God! thou who art more gracious, than man is impious; O do thou yet restrain Satan, and preserve their souls in the day of the Lord Jesus.

It being then too endless a task to encounter each Sect and Heresie of our times in particular, I have thought it best to give you a sovereign *Antidote* and *Preservative* in the general; and it is this; even in discharge of duty to God, the Church, and your souls, to fortifie your judgments, and strengthen your faith, in what concerns the nature and manner, the duty and benefit of *Infants Baptism*: hereby to keep open the door of the Church for entrance into her communion; and yet shut it too against those, who otherwise, running out by Anabaptism, would find themselves departed from Christ, in departing from his Church; and subjected by Satan to all horrid profaneness, by their quitting subjection to Christ in his holy ordinance; that ordinance, for which he here gives commission and instruction to his Apostles, in his *πορευθέντες μεθ' ἡμῶν*. Go ye, *disciple all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, &c.*

Having given you the former branch of our Saviours instruction to his Apostles, *the Institution of Baptism*; we proceed to the latter, *the manner and form of Baptisms administration*, viz. *in the name of the Father, and of the Son, and of the Holy Ghost*. And here we shall consider the administration of Baptism in a twofold respect. 1. In what is necessary as to the *essence* of the Sacrament; and, 2. In what is requisite as to the *solemnity* of the Church. (1.) In what is necessary as to the *essence* of the Sacrament; and this is the application of the Water, and of the Word. *The application of the Water*, whether it be by immersion, or aspersion, or effusion: *The application of the Word*; that the immersion or dipping, the aspersion or sprinkling, the effusion or pouring out be, *in the name of the Father, and of the Son, and of the Holy Ghost*.

In the administration then of Baptism, the *first* thing necessary as to the *essence* of the Sacrament, is *the application of the Water*, and this in an outward washing; whether that washing be by a dipping in, or a sprinkling on, or a pouring out of the water: All which forms

*Sancta ecclesia
uniformiter a-
git ut exorcismus
Spiritus immun-
dus abigatur.
Aug. de eccle.
dogmat. c. 31.*

*Aquam ingressi
renunciassent nos
Diabolo & An-
gelis ejus ore
nostro contesta-
mur. Tert. de
spect. c. 4.*

*2 Thess. 2. 9.
10, 11, 12.*

Explicat.

Mar. 7. 4.

of washing exprest in the one word βαπτίζω, we have in S. Mark; where we read concerning the Pharisees and others of the Jews, that when they come from the market, *they eat not*, εὰν μὴ βαπτίζανται, unless they be baptiz'd, that is, *except they wash*, as our English reads it. Yea, from the tradition of the Elders they are said to hold βαπτισμὸς ἀπομίμνησιν, the Baptisms (so the Original) the washings (so our English) *the washings of cups and of pots, brazen vessels, and of tables, or of beds*. From which baptisms or washings it is most certain and evident, there can be no strength of argument from the propriety of the word, to prove a necessity of dipping or plunging in the water, seeing that baptism doth equally signifie a washing by sprinkling, or pouring out the water.

Tit. 3. 5.
1 Pet. 1. 2.Ezek 36. 25.
Joel 2. 28.

And as there is no strength of argument from the propriety of the word, so nor from the signification of the ceremony: For that, the sprinkling and pouring out of the water is aptly significative of the sprinkling of Christs blood, and the pouring out of his Spirit; the very inward grace and thing signified in Baptism, whereby it is rightly called ἀλὼν πλυντηριακός, *the laver of regeneration, and renewing of the Holy Ghost*; yea, *the sprinkling of the blood of Jesus*. And as it is in the Gospel, so it was in the Prophecy: There says God unto his people, *I will sprinkle clean water upon you*; and, *I will pour out my spirit upon all flesh*.

Object.

Ans.

Ay, but does not Baptism signifie the death and burial of Christ? And if so, what more proper, then that the person baptized be received into the bosom of the water, as into his grave? Ans. Baptism may signifie the death of Christ, without exposing the person baptized to the danger of death; yea, it may signifie Christs burial too, without sending the baptized to his grave; as in colder Countries, we certainly know, dipping and plunging in the waters do; for so the experience of some more ignorantly zealous, then religiously wise, hath lately assured us. Even in sprinkling and pouring out of the water (then) upon the Child which is under it, there is signification enough of Christs death and burial; this being the main thing intended in the sign, to represent the actual efficacy of Christs blood and spirit to wash away our guilt, and renew us again to righteousness, thereby giving us an interest in the merits of his passion, and power of his resurrection.

Rom. 6. 3. 4.

But further yet; as it is not from the propriety of the word, nor from the signification of the ceremony, so nor (thirdly) is it from the precept of Christ, that any strength of argument can be drawn, to prove a necessity of dipping or of plunging in the water. For, examine the whole of what concerns our Saviours institution of Baptism; and we shall find no more of positive command in this Sacrament for the measure of water, or manner of washing; then, in that other, for the quantity of bread, or quality of wine. This is infallible; Christs evangelical ordinance does in nothing oppose his moral command;

mand; and therefore the ceremony of his Sacrament must not be made such, as may hazard the life of the person celebrating that Sacrament and ceremony. Besides, *Baptism* is prescribed to all Nations; and sure, its manner of ministration being common to all, must be possible to all: Which yet it cannot be, if (as some *Anabaptists* would have it) to dip and plunge in water be *essential* to Baptism; for that, some Countries have not water enough to drink, and not a River or Brook within fifty, no, not an hundred miles compass.

But lastly, as the *Anabaptists* have in this no strength of argument, from the propriety of the word, the signification of the ceremony, the prescript of Christ, so nor from any plain *pattern* or sure *example* in the Scriptures. For, the Baptisms we read of to have been in Rivers, were (as is most probable) after this manner: The person *baptizing*, and the person *baptized* put off their sandals, and without any further preparation, went together up to the ankles or mid-leg into the water; of which the Minister of Baptism taking up in his hand, he poured out upon the head of the baptiz'd. That this was the manner of *John's* baptism, is (to me) plainly intimated, when our Saviour gives in promise to his Apostles, That whereas *John baptized with water*, they should be *baptized with the Holy Ghost*. Now, how were the *Apostles* baptized with the Holy Ghost, but by pouring out of the Spirit? and so how did *John* baptize with water, but by pouring out of that element? No question, but *John* when he baptiz'd all the Region round about, and *Peter* three thousand in one day, they did preserve all good rules of modesty, in so sacred a service of their Ministry; they were not at all guilty of the impudence of some, who baptize naked, or the immodesty of others who baptize in a sleight covering of their nakedness; neither sure did they plunge them in the rivers with their clothes on; this had been a *soaking*, rather than a *washing*. If then *S. John* and *S. Peter* did baptize by plunging in the water, the people were fitted with some covering for that service; and that such multitudes in so short a time should be provided of necessaries for such a baptism, seems to me altogether improbable.

And as for the *Eunuch*, being on a journey, he was sure very unfit for such a washing: And that he is said *to go down* with *Philip* into the water, it does not signify the depth of the river, but the descent of the hill; for the Country being mountainous, the rivers, or rather brooks, lay at the bottom, not deep enough for a plunging (as the *Anabaptists* manner now is) over head and ears; even *Aenon* it self where *John* baptiz'd, it is (say Geographers) a small brook shallow in depth, and narrow in breadth, fordable with the leg, and passable at two or three steps; yet it is said, *there was much water there*, in respect of that dry country where little water is. But besides all this, that of the Jailor's being baptized in the night, and in his house; yea, that

Act. 1. 5.

Mar. 3. 5.
Act. 2. 41.

Act. 8. 27, 28.

Joh. 3. 23.

Act. 16. 33.

Ep. 76. ad
Magn.

that which Ecclesiastical history tells us of some secretly baptized in prisons; and S. Cyprian reporting of one that brought a pitcher of water, and was baptized by S. Laurence, as he went to martyrdom: These and the like instances sufficiently evidence what was the practice of the Primitive Church; such, as does not prove either plunging in the water, or washing in a river, to be *essential* or *necessary* to Baptism.

To close then: Know we that moral conveyances require no large matter for their performance: A bit of wax may seal me a Deed of many sheets; a turf of earth may give me possession of a thousand acres; one pepper-corn may testify my homage for the greatest Manor: And thus may a few drops of water (*by virtue of Christs institution*) signify and seal, convey and confirm me a right and interest in all the promises of the Gospel, all the merits of Christs blood, all the graces of the Spirit, all the bliss of Heaven. It is otherwise in the *spiritual* Laver, then it is in the *corporal* Bath: In this latter, not to wash every part, is to be unclean in some part; but in that former, to wash any whit, is to be clean all over; so that, the sprinkling or pouring out of a few drops, are as effectual to our *spiritual* washing, as the dipping or plunging in an whole river. It is then the *use and application* of the element, which refers to the substance and essence of the Sacrament: A washing there must be with water, whether that washing be by immersion, or aspersion, or effusion: And to the *application of Water*, join we the *application of the Word*; and then have we Baptism compleat as to its form of administration, that of our Saviours prescription; *Go ye, disciple all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, &c.*

Mat. 16. 16.

2. From the application of the Water, pass we to the *application of the Word*. Therein observe S. Augustine's Maxim; *Accedat verbum ad Elementum, & fit Sacramentum*; Let the Word be added to the Element, and it becomes a Sacrament, even the word of institution, which is accompanied with the word of precept and of promise; the precept requiring, and the promise encouraging our observance; the precept commands the use, the promise declares the benefit; both oblige our obedience. The precept is, *Go, baptize*; the promise is, *He that believeth and is baptized shall be saved*. All which our Church orderly recites in her form of ministration, thereby testifying her obedience to Christs precept, and begging the performance of his promise, when she baptizeth according to his word of institution, *In the name of the Father, and of the Son, and of the Holy Ghost*. Here we have a Trinity of sacred Persons, in the unity of the Divine Essence; and in this faith runs not only the form of our *Baptism*, but also the form of our *Creed*; the form of our *Doxology*, and the form of our *Benediction*. And that it was of old so receiv'd in the Church, we have the full testimony of S. Basil; *δὲ ἡμεῖς βαπτίζομεν*

Basil. ep. 78. &
cont. Eunom. l. 2.

Βασιλ.

Βαπτίζεσθαι μὲν ὡς παρετέτακται, πιστεύειν δὲ ὡς βαπτίζομεθα, δοξάζειν δὲ ὡς πιστεύομεν; yea, adde we too, εὐλογεῖν δὲ ὡς δοξάζομεν: We ought to be baptiz'd as Christ hath instituted, to believe as we are baptiz'd, to give glory as we do believe, and to bleſs as we give glory. Our form of *Baptism*, it is in the name of the Father, Son, and Holy Ghost: our form of *Creed*, it is, I believe in God the Father, and in Jesus Christ his only Son; and again, I believe in the Holy Ghost: our form of *Doxology*, it is, Glory to be to the Father, and to the Son, and to the Holy Ghost: and lastly, our form of *Benediction* wherewith we dismiss the Congregation, it is, The grace of our Lord Jesus Christ, and the love of God the Father, and the communion of the Holy Ghost be with you all. Thus you see, the faith of the *Trinity* in Unity, and *Unity* in Trinity, is the very life-blood of our Christianity, it runs through the veins of all our Doctrine and Worship.

2 Cor. 13. 14.

- B And oh! if hereby we profess our selves *Christians*, that thus we baptize, thus we believe, thus we worship, thus we bleſs; how great is that Apostacie, even from Christianity it self, which will deny our Baptism, destroy our Creed, abolish our Worship, and (if possible) deprive us of our Blessing? To close this, (*Beloved*) Let us, as by the profession of a true faith, so by the exercise of an holy life, O let us so regain and keep firm the love of God the Father; that by the grace of Jesus Christ our Lord, we may so hold fast the communion of the Holy Ghost, that our *fiery trial* shall be but as the Apostles *fiery tongues*, not to consume and destroy, but to fortifie and prepare us, even to a more firm founding and more glorious building up the Church, in the unity of divine Faith, and the uniformity of holy Worship.

A. 2. 3.

- Further, in the manner and form of Baptisms administration, we observe, that the *Holy Ghost* is the third Person in the sacred Trinity, and very God; upon which it will be very seasonable to enlarge our selves: For, that which brought Satan like lightening down from Heaven, carrying Hell with him, it was his rebellious pride of *Ero similis Altissimo*, I will be like to the most High; and failing in that proud attempt of advancing the creature to equal the Creator, he hath ever since made it his malicious design, to depress the honor of the Creator to the condition of a creature: witness the horrid *Idolatries* among the Heathens, and the blasphemous *Heresies* amongst Christians. The horrid *Idolatries* among the Heathens, *Changing the glory of the incorruptible God, into an image made like unto corruptible man, and to birds, and to four-footed beasts, and to creeping things.* The blasphemous *Heresies* amongst Christians: Heresies denying the thrice bleſsed and glorious Trinity, especially the eternal Godhead and the incommunicable subsistence of the Son, and of the Holy Ghost. And amongst the many *πνευματικοὶ πολεμοὶ*, fighters against the Holy Ghost, (since the *Pentecost tongues* silenc'd the *Heathen Oracles*,

Rom. 1. 23.

Oracles, and the preaching of the Gospel banished their idolatrous worship) amongst the many fighters (I say) against the Holy Ghost, the militant Church of Christ hath been chiefly assaulted and infested by the *Arians*, *Macedonians*, and *Photinians* of old time, and by the *Socinians* and *Anabaptists* of later years: Yea, even at this day, there are too too many amongst our selves, who pretend most to the Spirit, yet are most blasphemous against the Spirit, heretically denying the Divine nature and eternal Godhead of the Holy Ghost. Wherefore in a secret zeal to this sacred truth of the *Holy Ghost's Divinity*, (a zeal enkindled by that Spirit which descended in fiery tongues upon the Apostles) give me leave to explain and confirm to you these two particulars. First, That the Holy Ghost is the third Person in the sacred Trinity, proceeding from the Father and the Son. Secondly, That this third Person thus proceeding is very God.

1. *The Holy Ghost is the third Person of the sacred Trinity, proceeding from the Father and the Son.* And what we here speak in so ineffable a mystery, let it be *salvâ reverentiâ*, with due reverence to the Divine Majesty. The Holy Ghost is the third Person of the Trinity, and we prove it thus: The *Holy Ghost* is called in Scripture, *the Spirit of the Father*, not as sent by the Father, but *proceeding from the Father*; his mission is temporary, and his procession is eternal. And it is worth our observation, that the Holy Ghost here is said to proceed, as the Son is said to be begotten, even *παρὰ τὸν πατέρα*, by an immanent act so proceeding from him, as being of the same essence with him: And as the Holy Ghost is called the Spirit of the Father, so also of the Son: And seeing Christ saith, *All that the Father hath are mine*; what the Holy Ghost receives by procession from the Father, the same he receives also from the Son, and that by one immanent act of eternal spiration from them both; which act of spiration was signified by our Saviour, when he *breath'd upon the Apostles*, thereby giving them the Holy Ghost.

Now that the Holy Ghost thus proceeding from the Father and the Son, is a *distinct person* from the Son and the Father, is most firmly proved from that of *S. John*, where we have expressly the Comforter, *the Spirit of truth*, sent by the Son from the Father. And lest any should think the Spirit the same in person, as he is in essence with the Father, our Saviour answers the *τὸ πνεῦμα* in the Neuter, with an *ἐκεῖνος* *μαρτυρήσας* in the Masculine, to denote (say the Antients) the distinct person of the Holy Ghost. An *Heterosis* like unto this we have in the Text, *Disciple all nations*, *πάντα τὰ ἔθνη*, in the Neuter; yet is it *βαπτίζοντες αὐτοὺς*, in the Masculine. The like very aptly observe in the Septuagint upon *Gen. 3. 15*. A dispute it is whether to read *ipse*, *ipsa*, or *ipsum*; *he*, *she*, or *it*, shall bruise thy head: The Septuagint resolves the doubt, that it is not meant of mankind in general, as the *Rabbins* would have it, and so read *ipsum*, it;

Mat. 10. 20.
Joh. 15. 26.

Joh. 1. 14.

Gal. 4. 6.
Joh. 16. 15.

Joh. 20. 22.

Joh. 15. 26.

In textu legi-
tur Noun ip-
sum; in mar-
ginæ Noun ipsa;
& verbum
Noun conteret
est masculi-
num.

it; nor yet of the *blessed Virgin* in particular, as the *Romanist* contends for it, and so read *ipsa*, she; but of *Christ* himself, and that is *ipse*, he: For so the *Septuagint* reads it with an *Hæterosis*; I will put enmity, ἀνὰ μέσον σπέρματός σου καὶ ἀνὰ μέσον σπέρματος αὐτῆς, *between thy seed, and between her seed*; where the Antecedent is in the Neuter, but the Relative they give us in the Masculine, αὐτός, *not she, nor it, but he*, pointing unto *Christ*, *He shall brúise thy head*. Many, very many the like observations I might give you, very frequent in sacred Writ: but I instance in these, as to second the *Father's* Note upon that of *S. John*, so to hint unto you, how necessary to the interpreting, and so to the understanding of sacred Scripture, humane literature is; however cryed down and declaim'd against by the Illiterate, and the Enthusiasts.

2. *The Holy Ghost, the third Person in the sacred Trinity, is very God*. Of this we have several proofs in sacred Scripture, giving him the Names, the Attributes, the Works, and the Worship of God. To give you a cursory view only of these:

First, *The Names of God*. Whereas it is said, the Lord, even *Jehovah* led Israel in the wilderness; the Prophet, he tells us, this *Jehovah* was the Spirit of the Lord, even the Holy Ghost. Again, that in the *Acts* is plain and full: *Why hath Satan filled thine heart* (saith *S. Peter* to *Ananias*) *to lye unto the Holy Ghost*? and in so doing, *thou hast not lyed unto men, but unto God*. Again, we are said to be *Temples of God*; and how? Why, in that *the Spirit of God*, even the Holy Ghost, who is God, dwelleth in us. One proof more, where it is said, The diversities of gifts, the differences of administrations, and the diversities of operations are all from the Holy Spirit, who is called *God and Lord*, working all in all, yea even dividing to every man severally as he will; καὶ ὡς βούλεται, not as a Minister of God, according to anothers command; but as the Author, who is himself God, according to his own will. As then *Christ* proves his Divinity, in that he communicates life; so from hence we prove the Divinity of the Holy Ghost, that he distributes his gifts, καὶ ὡς βούλεται even as he will.

Secondly, *The Attributes of God*: As that he is *eternal*; that he is *omniscient*; that he is *omnipotent*; and that he is *omnipresent*. And much of force there is in this argument of the Holy Ghost's *omnipresence*; an argument not so easily evaded by the sophistical disputes of the Heretick. The Holy Ghost is in all Saints of *Christ's* Church, as the soul is in all the members of mans body, quickning, actuating and ordering them; so that, as there is but *one Body*, so but *one Spirit*. One and the same Holy Ghost then, at one and the same time, sanctifieth by his gracious presence and operation, the Saints of God in heaven and in earth: And how is this possible, but to a person infinite and omnipresent?

Thirdly, *The Works of God*. As to him is attributed the *Creation*

Deut. 32. 12.
Isa. 63. 14.

Act 5. 3. 4.

1 Cor. 3. 16.

1 Cor. 12. 4, 5, 6.
v. 11.

Joh. 5. 21.

Heb. 9. 14.
1 Cor. 2. 10.
Mat. 12. 28.
139. 7.

Eph. 4. 4.

Heb. 7. 7.

Col. 1. 15.

Rev. 4. 8.

Rom. 9. 1.

2 Cor. 13. 14.

Bez. in loc.

of the World, the giving of *Life*, the distribution of *Grace*, the governing the Church, and the *Resurrection* of the Dead: yea, by him was Christ conceiv'd in the womb, anointed to his Ministry, and rais'd from the grave. And upon S. Paul's argument, which holds to be without all contradiction; *The less is blessed of the greater*; upon this argument must the humanity of Christ, as Mediator, be less in dignity then the Holy Ghost: which could not be, if the Holy Ghost were not God; for that, by vertue of the hypostatical union, Christ, as man, is the *first-born of every creature*.

Fourthly, *The Worship of God*. Adored he is in that *Trisagion* of the Churches Anthem; *Holy, holy, holy, Lord God Almighty, which was, and is, and is to come*. Attested he is, as ὁ ἀποκρίνων, the Discerner of the heart, and the *Searcher of the Conscience*. Yea, invoked he is in the form of Blessing, for his *spiritual communion*; and invoked he is in the form of Baptism, for his power of regeneration. And here review we the form of Baptism: We are baptized *eis τὸ ὄνομα* into the name; that is, *invocate nomine* (says Beza) by invoking the name of the Father, and of the Son, and of the Holy Ghost. But this is too little, for so full an Emphasis. To be baptiz'd then *into the name*, what is it, but by Baptism to be obliged to the faith, worship, and obedience of God the Father, Son, and Holy Ghost? For that, Baptism being the seal of the Covenant of grace, the *Regius Character*, the Royal stamp of this seal, is the name of the sacred Trinity, (so S. Augustine.) Wherefore as God in the Trinity of persons owns us to be his people; so again do we as his people, vow faith, worship, and obedience unto that sacred Trinity of persons, as our God.

Here, if I should ask those who now have rak'd up the long since buried Heresie of *Macedonius*, what is their fear of affirming the Holy Ghost God? Is it to assert many Gods? how vain is this fear! how false were that assertion! For in the mystrie of the Trinity, the distinction of the Persons does not multiply the Nature of the Godhead; neither does the *Unity* of the Nature nullifie the Persons: For the Father is God, begetting the Son; the Son is the same God, begotten of the Father; and the Holy Ghost is the same God, proceeding from the Father and the Son. So that, each Person is *τὸ πρῶτον ὁμοούσιος*, the manner of subsistence, whereby the Godhead is distinguished; not a part of the Godhead, whereby the essence is divided.

And as to the *procession* of the Holy Ghost; though true it is, after the Orthodox Faith was determined and confirm'd by those Orthodox Fathers, who, in that Oecumenical Council of *Constantinople*, call'd by the Emperor *Theodosius*, did suppress the then spreading Heresie of *Macedonius*, adding to the *Nicene Creed*, what concerns more fully the Faith of the Holy Ghost, that he is *the Lord and giver of life, who proceedeth from the Father, &c.* Though after this,

this, there arose a great controversie betwixt the Greek and Latine Church, concerning the Holy Ghost's proceſſion; the Grecians affirming it, from the Father by the Son; the Latines, from the Father and the Son. After a long time, the controversie was composed in the *Florentine Synod*, by the prudence, piety, and learning of good *Bessarion*; the Grecians being satisfied by the Latines, that the *Filioque*, and the Son, added to the *Nicene Creed*, was taken from that of *Athanasius*, as more fully exprest, to declare the proceſſion of the Holy Ghost.

But, to return to the *Administration of Baptism*, which is very aptly called by the Antients, *Sacramentum Fidei*, the Sacrament of Faith, as admitting into the household of the faithful; and being the Sacrament of Faith, it is administred *in the name of the Father, and of the Son, and of the Holy Ghost*, as being the sum of our Faith. To confess the faith of the *Trinity*, the Ancient Church did use their *trina immersio*, a threefold immersion: And again, to confess the *Unity*, they had but one immersion. And therefore *Gregory* writes to *Leander* the Bishop, that it was no matter of reproof, whether Baptism was administred with once, or with thrice dipping or sprinkling; *quoniam & in tribus immersionibus Personarum trinitas, & in una potest Divinitatis singularitas designari*: In three immersions the *Trinity* of Persons, and in one immersion the *Unity* of Essence may be confessed and declared. Yea, when we say, *I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost*; in the name, not in the names; we profess the power, majesty, and authority of all the three Persons to be coequal, and so in essence and unity coeternal.

Greg. l. 1. ep. 41.

In those places where the Church useth three immersions or aspersions. (as at this day in many Countries the Church does;) there the first dipping or sprinkling is with a nominating the Father; the second, the Son; the third, the Holy Ghost; and so, though three immersions, yet but one Baptism: for that, as *Bonaventure* well observes, *Non est completum Sacramentum, quousque terminatum sit verbum*; The Sacrament in its administration is not perfected, till the word of Institution be ended. And now, where Baptism is thus rightly administred as to the application of the Word and Water, there it is certainly valid and good, though administred by an Heretic. Even an *Heretical Church*, like a diseased Mother, may bring forth sound Children; though indeed their health, and life too, be presently hazarded by the infection of her Milk, the corruption of her Doctrine. Which rightly considered, proves that we are disciples unto Christ, not so properly by doctrine, as by baptism.

Bonav. l. 4. disp. 3.

But how are we assured, that the Apostles baptized *in the name of the Father, and of the Son, and of the Holy Ghost*; seeing the Scripture so often speaks of their baptizing *in the name of the Lord Jesus*?

Object.
Act. 2. 38. & 8. 16. & 19. 5.

Answ.

Act. 19. 2, 3.
&c.

I answer : To baptize *in the name*, is to baptize according to the institution, with the invocation, and in the confession of the Lord Jesus. And so, that the Apostles (notwithstanding they are said to baptize in the name of Jesus) did baptize expressly *in the name of the Father, and of the Son, and of the Holy Ghost* ; besides the precept of Christs institution, which they could not violate, and besides the witness of univ[er]sal Tradition, which we may not reject, hear one Scripture-proof which none can evince ; which proof is taken from that passage in the *Acts*, concerning the *Ephesian Disciples of John*, who tell *S. Paul*, that they had not so much as heard whether there were any Holy Ghost : Which seeming strange to the Apostle, he asks with wonder, *Unto what then were ye baptized ?* intimating, that Christian baptism did certainly admit them into the faith of the Holy Ghost, being administred in his name ; and he, supposing they had been baptized with the Baptism of Christ, did not question their believing, but their receiving the Holy Ghost : And therefore, having rightly instructed them in *John's* Baptism, as differently administred from that of *Christ's* ; he gives them Confirmation after Baptism, and by his imposition of hands, they then receive what they were taught to believe, and in Baptism to profess, even the Holy Ghost. This, that genuine and clear interpretation of that Text, consenting with the Judgment of the Antient Fathers ; which will bear up against all that forced and wrested sense, which is urged by Modern Opponents. And so, hereby we make good Scripture-practice, as well as sacred precept, confirming the right manner and form of Baptisms administration to be, *in the name of the Father, and of the Son, and of the Holy Ghost* :

2. Having done with the *Administration of Baptism*, in what is necessary as to the *essence of the Sacrament* ; we proceed to the second particular ; What is requisite as to the *Solemnity of the Church*, viz. Especially, that the Infant baptiz'd make its abrenunciation of sin and Satan, and its profession of the faith of Christ, by the mouth of its Sureties. According to that of *S. Augustine*, speaking of Infants Baptism ; *Accommodat illis mater Ecclesia aliorum pedes ut veniant, aliorum cor ut credant, aliorum linguam ut faveantur* : The Church as an indulgent Mother accommodates them with anothers feet, that they may come ; with anothers heart, that they may believe ; with anothers tongue, that they may confess. And this the Church does upon a sure perswasion, that it is agreeable to the grace and goodness of the Almighty, *ut qui aliena culpa cecidit, aliqua fide resurgat* ; that he who fell by anothers fault, should rise again by anothers faith : *Et ad verba aliena sanetur, qui ad factum alienum vulneretur* ; and he might be healed by anothers profession, who was wounded by anothers sin ; (so *S. Augustine*) intending the sin of *Adam*.

As for the original of *Sureties* in Baptism, the Learned deduce it from Apostolical tradition ; sure we are, very near the Apostles times

Aug. serm. 14.
de verb. Apost.
c. 11.

we

we read plainly this custom settled in the Church; and the same piety and prudence which first instituted this ceremony, does still perswade its continuance. For, as formerly to preserve from Heathenism, so now to preserve from Heresie, it is the pious and prudent care of the Church to engage the promise of Sureties, with the duty of Parents, to secure their Childrens instruction and education in the Faith. Enquiring into the original of Suretiship in the behalf of

A Infants, we find it commonly known and used of old among the *Jews*: The Rulers of the Consistory taking the care and charge of the young Proselytes; and the *House of Judgment*, that is, the Congregation, entering promise to instruct them in the knowledge of what they had undertaken.

And passing from the Jewish Synagogue to the Christian Church, we find *Higinus* the eighth Bishop of *Rome*, whose seat was in the time of *Antoninus Pius*, (so *Eusebius*) about an hundred and forty

B years after Christ, long before Popery was entred that Sea: This *Higinus* (I say) we find to have first enacted this pious and prudential order of Godfathers and Godmothers. But however this Bishop may be said to have regulated, yet sure (methinks) he cannot be said to have first introduced this custom: which, whether it be of Apostolical tradition, or Ecclesiastical constitution, we may well esteem it, as *Peter Martyr* styles it, *utile institutum*, a profitable ordination; and as profitable, so just and reasonable too: For, the abrenunciation of Satan, and the reciting of the Creed, made in the Infants name by the Sureties, is no egregious prevarication (as the Adversaries call it) but a Christian reception (as the Church intends it) like the interest of *Minors and Pupils* undertaken by their *Guardians*. So that, the Questions, *Doeſt thou forſake?* and, *Doeſt thou believe?* are Interrogatories *pro more fori*, according to the manner of Civil Courts, known and allowed by the prudent, derided and despised only by the ignorant.

Euseb. hist. ecclef.

Per. Mart. loc. com.

D And know, we do not catechise the Infants, when we interrogate the Sureties; but require a profession of repentance and faith in their names, *ut obligentur, non ut instruuntur*, (so the Schools) for their obligation, not their instruction; to bind them to act and perform in their persons, what their Sureties do promise and vow in their names. Which Promise and Vow made in their names, Children catechised take upon themselves, when confirm'd by the Bishop. Which *Confirmation*, if stript of the rags of Romish superstition, and vindicated from the disrepute of Vulgar misapprehension, is certainly of excellent use, for the furthering the benefit of religious education, for the restraining the enormities of licentious youth, and for the preserving the unity of our holy faith:

Lomb. l. 4. dist 6 c. 1.

E That *Confirmation* is of Apostolical institution, is not only the general opinion of the Antients, but also of modern Divines, even *Calvin, Beza, Piscator, Chemnitius*, and others; all which subscribe

to

Calv Com. in
Heb. 5.2.

Act. 8. 17. &
19. c.

Tert. de prescr.
cap. 36.

Eph. 1. 21, 22.
Mar. 28. 28.

to S. Hierom, who calls Confirmation, *Apostolicam observationem*, an Apostolical observation. And though Calvin disallows this of S. Hierom in his *Institutions*, yet he consents to it in his *Commentaries*, (saying upon Heb. 6. 2.) *Hic unus locus testatur, hujus Ceremonia originem affluxisse ab Apostolis*; This one place doth abundantly testify the original of this Ceremony to have flowed from the Apostles. Read we here the *Apostles Catechism*, a Summary of the *First Principles of the Doctrine of Christ*; and see how he numbers them by pairs: *Repentance and Faith*; *Baptism and Laying on of hands*; *the Resurrection of the Dead, and eternal Judgment*. So that we easily discern what Laying on of hands the Apostle means, even that which succeeds Baptism, that of Confirmation. In Baptism *regeneramur ad vitam*, we are regenerated to life; by Imposition of hands, *confirmamur ad pugnam*, we are fortified to battel, even to combat against the Flesh, the World, and the Devil; having given up our names unto Christ, and listed our selves under his banner. Observe, that by this Imposition of hands was *given the Holy Ghost*, does rather magnifie, then nullifie this ordinance; the miraculous gifts being signs and testimonies of the saving graces of the Spirit. Besides, all that were baptized, were confirm'd; but certainly, all that were confirm'd, did not work miracles. This then of Confirmation, which was of so high account and common practice with the Apostles, I see not why it should be otherwise amongst us. Sure I am, we can say of our Mother the Church of England, what Tertullian does of the *Asian, African, and Roman Church*; *Aqua signat, Spiritu sancto vestit, Eucharistia pascit, Martyrio exhortatur*; she signs us to Christ in Baptism, invests us with the Spirit in Confirmation, feeds us with the Manna of the Eucharist, and animates us to the crown of Martyrdom; *& adversus hanc institutionem neminem recipit*, against this form of institution she receives none to be her children.

Before we close, I will here declare unto you that *great obligation* that lies upon us, by vertue of that promise and vow we made unto Christ in Baptism, and after took upon our selves in our Confirmation; and withall I will discover to you that great guilt we bring upon our souls in the breach of that obligation. Know then, in entering covenant, and giving up our selves by vow unto Christ in our baptism, we are become bound unto him in a direct oath of *Supremacy and Allegiance*, for ever to acknowledge Christ, submit unto him, and serve him, as our great *Adonai*, our supreme Lord, the *Head of his Church*, and King of heaven and earth; renouncing, yea resisting all *Foreign jurisdiction* of Satan and of hell, yea all rebellious usurpations of sin and of the flesh. And therefore, if reflecting upon our own bosoms, we find Satan hath invaded the soul, and sin usurp'd the throne of the heart, it will be no plea to excuse our rebellion and revolt, that renouncing our oaths of Supremacie and Allegiance unto Christ,

Christ, we have submitted to the sway of *present Powers*, even our corrupt lusts and Satans suggestions: No, our guilt is no less than that of *Perjury* and *Apostacy*, accompanied too with the vilest *Sacrilege*, (which seldom go asunder.) For, by entering covenant (which we all do in Baptism, more fully ratified in Confirmation) with Christ as the *Lord of life*, and *Prince of peace*, we consecrate our whole selves unto him in his sacred worship and service: And therefore,

A after this, to fulfill our own lusts, and do the works of Satan, what is it but to profane what was consecrate unto the Lord? yea, to alienate and invade what was dedicated and devoted unto Christ?

To close, observe: Baptism doth imprint an *indelible character* upon the baptized, as Soldiers listed in Christs Army, Subjects sworne to his Crown; from whence it is, that those wicked ones are then call'd the *Children of the kingdom*, when cast out into utter darkness. And therefore, to the Apostate, Baptism is not to be renewed,

Mat. 18. 22.

B because this character cannot be lost: *Fide perditā, Sacramentum fidei non amittit*; having lost the Faith, he loseth not the Sacrament of Faith. *Manet ad noxam criminis, non ad vinculum fœderis*; it remains, not as to any benefit of the covenant, but the aggravation of his guilt: *Ad cumulum supplicii, non ad meritum præmii*; it remains not as to hope of mercy and reward, but as to the heap of wrath and punishment; (so *S. Augustine*.) Wherefore, the *Bond of Baptism*,

Aug. de nupt. concup. l. 1. c. 10.

C on and People become sworne Subjects to their Prince; their bond and tye remains, however they by their rebellion and revolt do quit their service and break off their allegiance to their Sovereign; their bond and obligation, that doth remain, and shall, to their greater guilt, and curse, and condemnation. Thus have we given you, as the *Institution*, so the *Administration* of Baptism; and this Administration, both in what is necessary as to the *Essence* of the Sacrament, and in what is more especially requisite as to the *Solemnity* of the Church. In all which particulars, we have kept to our Saviours *Commission* and *Instruction* which he gave his Apostles, saying, *Go ye, disciple all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, &c.*

E 1. Receive ye (Beloved) this seasonable Admonition, That every faithful Soul here present, is as a pure Virgin *espoused unto Christ*. And therefore if false Prophets shall endeavour to seduce this Soul, and attempt to ravish this Virgin, by adulterate opinions, she must cry out to the Ministers of Christs Gospel, who will be ready to succour and relieve her. But if she be silent, and betray her chastity to the lust of the Ravisher, expose her faith to the deceitfulness of the seducer, she incurs the guilt of *spiritual fornication*, and without sincere repentance she shall die and perish in her sin. And as for the present Heresie which so horribly infects the Church, that of *Anabaptism*, let me give it you in charge, as you will answer it at the last

Applicat.
1 Cor. 11. 2.

Heb. 13. 17.

Rom. 14. 15.

Eph 2. 3.

Quintil. Instit.

Iſa. 61. 3.

last day, when I must give up *an account* of my Ministry; let me give it you in charge, that if any of you here present shall be sollicitated to desert the Church, and separate your selves by Anabaptism, that inlet to all Blasphemies and Heresies; that then you call in to your aid some faithful *Pastor* of the Church, and I here present my self for your assistance; and therefore let not any plausible pleas or fair pretences deceive you, to a destroying that soul *for which Christ died.*

2. Accept you this necessary Exhortation; To bring your tender *Infants*, your dear *Babes* unto Christ. Dedicate them to him in Baptism, thereby to secure their safety and your comfort: For, being *by nature* children of disobedience and of wrath, what greater need then to be given up unto him the Author of life and grace? His all-sufficiency will answer their necessity; though not in their apprehending him, yet in his comprehending them. Are not your children your greatest wealth? then fittest sure to be returned unto God that gave them; and they will not be any whit the less yours, by being his; no, but they become more your blessing, in being dedicated unto Gods service. But what (*Beloved*) hath the Church dedicated your children unto God, and do you tutour them for the Devil? Are they in a state of salvation whilst *Infants*, and do you, oh do you bring them into a state of damnation when adult? Your selves being *Precedents of evil*, you infect their tender years with your exemplary impieties, which they suck in by imitation. There is certainly not a greater reverence due to any age, then that of *Childhood*; how is it then, that you not only prompt them to be evil by your example, but also encourage them by your approbation? whilst their obscenities, lyings, and other evil speeches and actions, you do *risu & osculis excipere*, entertain them with laughter and delight, with kisses and embraces: By which means it is, that many (otherwise ingenious children) *vitia miseri discunt, priusquam vitia esse sciant*; they (poor wretches) learn vices, before they know them to be such.

But know, this Nursery of young Plants must be weeded and watered, if we expect they should become *Trees of righteousness*: If we will have our children Christs disciples, we must betimes instruct them in the first principles of faith; make them to know what they were by nature, and what they are by grace; that love unto God and unto Christ may be stampd upon their souls, before malice creep into their hearts. Let them, whilst innocent, learn to be religious; and when they know what was undertaken for them in their names at Baptism, bring them to *Episcopal hands* for *Confirmation*; and after that take care for their further education in divine knowledge, as well as humane literature; that they may be receiv'd into the full communion of the Church, in being admitted to the consummating Ordinance of Christ, the *blessed Eucharist*. And thus, you performing

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ing the duties of Religion to your children; they shall become dutiful in their obedience unto you, unto the Church, and unto God. And hereby you parents shall be blessed in your children; and your children blessed in their parents; and all blessed in him who is the Fountain of all blessings, *Christ Jesus*, blessed for ever.

3. Be mindful of this serious Caution; To beware of apostatizing from Christ, to whom we gave up our selves by vow and covenant in Baptism. Who art thou (*O man*) who hast now the *vows of God upon thee*? that sacred and solemn vow of Baptism? Know, in that thou didst give up thy self unto God and Christ, with an *abrenunciatio* to the Devil, the World, and the Flesh: And therefore now, after this Baptismal abrenunciation of sin and Satan, this Federal consecration unto God and Christ, to fulfill the lusts of the flesh, to walk in the course of the world, and to do the works of the Devil: oh! how, how shall it lie as an heavy aggravation of guilt upon thy soul, pressing it down into the torture, and without timely repentance, into the desperation of hell! Yea, consider, consider (*O man*) how this thy Apostacie doth expose thee to the insatiation of Satan at the last day: As *S. Augustine* brings in the Devil pleading against the *Apostate Christian*, which breaks the vow and covenant of his baptism. Thus saith Satan to the Lord Christ, against the *Apostate Christian*: *Aequissime Iudex, iudica quod æquum est*: Most just Judge, judge what is right; judge him to be mine, who refused to be thine, even after he had renounced me in Baptism: *Us quid invasisti parricidæ meos?* What had he to do to wear my livery? What had he to do with gluttony, drunkenness, pride, malice, envy, heresie, sacrilege, and the rest of mine infernal ware? *Hæc omnia mea post renunciationem invasisti*; All this my merchandise he hath traded for, even after he had renounced all commerce with me. *Mens esse voluit, mea concupivit*; It was his own will to be my servant, his own lust to be my vassal. Judge therefore righteous judgment; *quoniam quem tu non dedignatus es tanto pretio liberare, ipse mihi postmodum valuit obligare*; because he, whom thou hadst redeem'd to be thine by so great a price of blood, hath revolted from thee to be mine, in so great a guilt of Apostacie. Consider, oh consider how this plea of Satan shall be thy confusion of face, and horror of soul.

Be convinc'd then, *O man*, whosoever thou art that quittest the covenant of thy God; be convinc'd, that by thy Apostacie thou dost enter covenant with the Devil; in quitting the service of Christ the Prince of light, thou art enslav'd to Satan the Prince of darkness. And now, set these together, Satan and Christ, darkness and light: *The covenant of Satan*, a covenant of sin and death, of bondage and corruption, of damnation and hell; *The covenant of Christ*, a covenant of righteousness and life, of liberty and glory, of holiness and of happiness; all which Christ the Mediator hath purchased by his sufferings, proclaimed in his Gospel, and sealed by his Sacrament.

O

Wherefore

Pf. 56. 12.

Wherefore then, O man, let this, this one consideration more sink deep into thy heart; Even what shame and confusion shall cover thy face, what dread and horror shall seise thy soul, when at the last day Satan shall thus plead against thee before *Christs tribunal*, saying; As for this wicked person, and *wilful Apostate*, I never created him, nor redeemed him, and that himself well knew; I never suffered buffetings or scourgings for his sake; I was never crucified or slain for his sin; I never promised heaven and the fellowship of the blessed upon his obedience: And yet, *O Christ*, he hath obeyed me, and hath contemned thee; and this after he had covenanted to be thine, even covenanted in the sight of those Angels which now stand in thy presence, and can give testimony to this truth.

Who art thou, upon whose guilty soul this Satans plea takes firm impression? Remember, O remember thy vow in Baptism, when thou didst oblige thy self by covenant, to be the *faithful soldier and servant of Jesus Christ*: And remembering this, fight no longer under Satans colours, *Heresie, Schism, and Profaneness*; but betake thy self by faith and repentance to the *Captain of thy salvation*, Christ Jesus; and so in the sincere profession of truth and holiness, thou shalt recover the favour of thy God, and renew thy communion with Christ, a communion of grace and life, conveyed and seal'd thee in thy Baptism: Concerning which our Lord and Saviour gave in commission and instruction to his Apostles, and in them to all the Ministers of his Gospel; *Go ye, disciple all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, &c.*

Heb. 2. 10.

THE

THE FIFTH SERMON

UPON

Matth. 28. V. 19. and part of the 20.

Go ye, Disciple all Nations,— Teaching them to observe whatsoever I have commanded you.



GOD, as he is *Alpha*, so is he *Omega* too; as he is the efficient, so is he the final cause of all his Creatures, especially of Angels and Men, endued with Understanding and Will; who as they issue from God the product of his power, so do they return to God, the complement of their happiness. And therefore, whilst the Soul of Man, winged with desires, hovers over the surface of this Worlds changes, like *Noahs* Dove, it findes no footing, till it center its restless motions upon this sure Ark of the Almightyes fruition. But now, what is the *way* which leads to his rest? what the *path* of truth which conducts us safe to the Lord of Life? whilst we all stand under one starry roof as Men, as Christians; our desires tend to the same Heaven, yet we seek not to ascend by the same Ladder; we all aim at the same Goal, yet run not all in the same race.

In this we agree, That God is our *rest*, that happiness is our *end*; yea, that *truth* is the *way*, and *Christ* is the *Truth*: Yet when we come to the profession of the Truth, and Faith of Christ, how do we presently part hands? and dividing our selves into several Sects, we chuse to our selves several paths, and all pretend the *right way*. Now, what is the reason of all our distraction and division, but this? That, what God hath joyned, men put asunder; even the *Authority* of the Scriptures, and the *Doctrine* of the Church: Both which are

Introduction.

Rev. 1. 11.

Gen. 8. 9.

John 14. 6.

established by Christ, in the Commission and Instruction he here gives his Apostles, *Go ye, disciple all Nations — teaching them to observe whatsoever I have commanded you.*

Having done with the former part of our Saviours Instruction, the *Βαπτισμός*, our admitting into the School and Church of Christ by Baptism; we proceed to the latter part, the *διδασκαλία*, our tutoring and training up by Doctrine, which doctrine is prescribed as to the extent of its object, to be *πάντα ὅσα* all things whatsoever Christ hath commanded.

Here then, as the subject matter of our ensuing discourse, we will insist upon these two particulars.

First, The object of our Faith, *the Word of God*, in which we have, *Whatsoever hath been commanded of Christ to be taught.*

Secondly, The means of communicating this object and preaching this Word, *the Ministry of the Church*, by which we are taught, *whatsoever Christ hath commanded.*

Explic.

Rom. 1. 20.

Psal. 29. 2.

Rom. 3. 2.

Heb. 1. 1, 2.

John 1. 18.

1. The object of our Faith, *the Word of God*, in which we have *Whatsoever hath been commanded of Christ to be taught.* That there is a natural Theology we willingly acknowledge, but that there can possibly be any natural Christianity, we utterly deny; and therefore, that *το γνωστόν τῷ θεῷ*, that, *which may be known of God in the visible things of the world*, it is not his infinite grace and love as a Redeemer, but his *eternal power and Godhead*, as a Creator. True it is then that a natural knowledge will serve us to understand the Creatures Dialect, which loudly and plainly speaks the presence and power of a Deity; but, how to worship this Deity, in a *beauty of Holiness*, and so enjoy him in a communion of love, must needs be the dictate of a supernatural Revelation, especially and eminently called the *Word of God*. Which *Word of God*, the word of life and grace, hath been delivered to the Church, by the mouth of *Moses* and the *Prophets*, of *Christ* and his *Apostles*; registred and recorded in the several Books of the sacred *Scriptures*, both of the *Old Testament* and of the *New*.

The Books of the *Old Testament* we receive transmitted to us from the *Jews*, by an especial providence and divine appointment made faithful *Registers* and *Bibliotheks* to the Christian Church, for *unto them were committed the Oracles of God*. But now, under the *New Testament*, God, who at sundry times, and in divers manners, *πολυμέσως ἔν πολυτροπῶς*, in different measures of light, and divers manners of revelation, *spoke in times past to the Fathers, by the Prophets*; hath in these last days (in which the Church shall receive no more alteration or innovation from God, as to the general form of his Worship and Truth; but, after this state follows eternity,) even, in these last days God hath spoken unto us by his Son; who being the *only begotten in the Bosom of the Father*; that is, most intimately one with him, not in a meer conjunction of love, but in a near union of Nature, and communion of Attributes; he hath declared, yea,

yea, *ἡμεῖς*, he hath by divine Revelation expounded the Mysteries of the Godhead, in his Communications of Grace unto his Church.

The Service, then, of God in the *Old Testament*, that of the first Tabernacle and worldly Sanctuary (*ἱερόν καμαρόν*, the Sanctuary earthly and material) this did stand in meats and drinks, and divers washings, and carnal Ordinances, imposed *ὑποβάλλοντα* laid as a burden upon the Jews, till the times of the New Testament, the time of Reformation, the coming of the *Messiah*; who should reform the Ecclesiastical state, by abolishing what was earthly and carnal, and by establishing what is heavenly and spiritual. So that, now, God being a Spirit, they that worship him, must worship him *in Spirit* and *in Truth*; *in Spirit*, that's in opposition to the carnal Ordinances; and *in Truth*, that's in opposition to the typical Sacrifices; or, *in Spirit*, for the purity; and *in Truth*, for the sincerity of his Worship; which must neither be Superstitious nor Hypocritical.

Having then shewed you where it is, that we have the Word of God, even in the Books of sacred Scriptures. I shall proceed to describe this Word unto you, in its inherent Attributes, and its transient operations.

1. *In its inherent Attributes*, especially its full sufficiency, and its self authority. 1. *Its full sufficiency*. The holy Scriptures they are the heavenly store-house, from whence the Church of Christ is furnished with all spiritual provision of heavenly Doctrine, whether it be of Faith, or of manners. They are the full treasury, in which are laid up for the Church her inestimable riches of divine Promises, and spiritual Blessings. Profitable they are; First, *ὡς δίδακταριον* for Doctrine and Instruction; secondly, *ὡς ἀνέγκυον* for Argument and Conviction; thirdly, *ὡς ἐπισκευτικόν* for Correction and Reformation. For Doctrine and Instruction, in what concerns God and Christ, Creation and Redemption, Sin and Grace, Death and Life, Mercy and Blessedness. For Argument and Conviction, in discovering and refuting Errors, in discerning and confirming Truth. For Correction and Reformation, in what concerns minde and manners, the inward and the outward man, in thoughts, in words, and in works.

And of these three, does consist the Apostles perfect *μαρτυρία*. By *ἡ ἀποστολικὴ ἰσχύς* his Form of Institution in Righteousness. That, the Man of God, even the Preacher of the Gospel, may be perfect; yea, thoroughly furnished unto all good works, especially that of his Ministry. And needs must the Scriptures be abundantly sufficient for the people, if such for the Preacher; whose office it is to declare unto them the whole Counsel of God.

2. *Its sacred Authority*; this especially for the proving, deciding, and determining all Controversies in Doctrines of Faith: And therefore, to the Law and to the Testimony, is the challenge of the Prophet, from the command of God; and they, *Who speak not according to this*

Heb. 9. 1.

Verf. 10.

Joh. 4. 24.

2 Tim. 3. 16.

Acts 20. 27.

Isa. 8. 20.

this Word, have no Light, of truth and righteousness, in them. From this full sufficiency and self authority it is, That the Word of God is the Canon and Rule of Faith: The Canon (I say) and Rule; for seeing we are commanded to prove the doctrines, whether they be of truth, and try the Spirits, whether they are of God; and seeing it is doctrine, we prove by trial, as the Goldsmith does his Gold by the Touchstone, or the Carpenter his work by the Rule; if thou prove and try, some Touchstone and Rule there must be of trial and proof; and what is this, but the Word of God? For, If any man, or an Angel from Heaven, preach any other Gospel, then that which we (the Apostles of the Lord) have preached, let him be accursed; is that dreadful Anathema pronounced by St. Paul.

And thus the holy Scriptures being the Rule of Faith, as a Rule hath its just measure inherent in its self, not depending upon the hand of the Artificer; so the Scriptures have their infallible truth in themselves, not depending upon the judgment of the Church: Yet, we must know withal, that though the Church does not give, yet does she declare the authority of the Scriptures; and so, by her testimony, with John Baptist, points us unto Christ, in the infallible truth of his Word. Thus, that Jesus Christ came into the world to save sinners, we come to hear it, because the Church doth so teach us; but we believe it, because the Scriptures so teach the Church. And this is right the Apostles determination against Papist and Sectary both, That, Faith cometh by hearing, and hearing by the Word of God: We are to hear the Church, but the Word of God is the object of our Faith, and this the Church proposeth to be believed; to be believed upon this ground of Faith, Dominus dixit, the Lord hath said, or Christus mandavit, Christ hath commanded it. This for the inherent attributes of Gods Word, full sufficiency, and self authority.

2. Its transient operations; viz. By a divine light, and sacred power. 1. Its divine Light; the Word like the Sun, it carries with it that brightness, whereby it enlightens, and that influence, whereby it quickens, the inward man. As light, it discovers the hidden things of darkness, the Souls guilt, the hearts deceitfulness, Satans subtleties, sins enormities. As light, it distinguisheth betwixt good and evil, truth and falsehood, faith and heresie. Yea, as a light it guides and directs the whole man; Thy word is a lamp unto my feet, and a lanthorn to my paths; a lamp unto my feet, for the instructing my minde and ordering my affections; and a lanthorn to my paths, for the leading my judgment, and the directing my conversation. 2. Its sacred power; either governing what is under its command, or subduing what is against its dominion. First, Governing what is under its command. Therefore a Law, νόμος. Βασιλικός, a Royal, a sovereign, a supream Law, regulating the affections, restraining the lusts, conforming each faculty of the Soul to its self. Secondly, Subduing what

1 John 4. 1.

Gal. 1. 8.

1 Tim. 1. 15.

Rom. 10. 17.

Psal. 119. 105.

Jam. 2. 8.

what is against its dominion. Discomfiting Satan in his assaults, overthrowing sin in its strong holds, breaking down the Bulwarks of the flesh, and leading into captivity the corruptions of nature.

2 Cor. 10. 4, 5.

Such, such the *light* and *power* of the Word through the *Spirit*, as convinceth man of sin in himself, humbling him in repentance, and withal discovering righteousness in *Christ* by Faith; by Faith to believe, and in believing to finde rest unto his Soul. However then rational discourses, rhetorical flourishes, Scholastical disputes may please the fancy, raise admiration, astonish the minde; yet in this is the vigor and life of Religion and Faith, to quiet the Conscience, and give rest to the Soul, the sole property and power of Gods Word. This the *first particular*, chiefly considerable in our Saviours instruction, the object of our Faith, the *Word of God*, in which we have *whatsoever hath been commanded of Christ to be taught*.

B 2. The means of communicating this object, and declaring this word, the *Ministry of the Church*, by which *we are taught whatsoever Christ hath commanded*: And therefore, saith our Saviour expressly to his Disciples; and in them, to the whole Ministry of his Church; *he that heareth you, heareth me*. And by this St. *John* gives us to know the *Spirit of Truth*, from the *Spirit of Error*, even by a conformity to the doctrine of Christs Church; *He who is of God, heareth us*: In which Church, Christ hath given some *Apostles*, some *Prophets*, some *Evangelists*, and some *Pastors and Teachers*, for the perfecting of the Saints, for the work of the Ministry; and all to this end, to preserve the unity of the Faith. Where observe, to a confutation of the Popes infallibility on the one hand, and the factious Enthusiasm on the other; the Apostle does not say (as doubtless he would, had he been of the Jesuites belief) that for the preserving of the one Faith, Christ had given one Head, and so with some *Apostles* had ordained St. *Peter* the chief Apostle, and with some *Pastors* had ordained one Universal Pastor, to whom all Doctors and Teachers, yea, all Nations and Languages should repair, for the resolutions of Faith, and ultimate determinations of the Truth. Again, the Apostle does not say (as doubtless he would, had he been of the factious humor) that, for the work of the Ministry, and perfecting the Saints, he had ordained as some *Pastors and Doctors*, so distinct from them, some gifted Tradesmen, some illuminated Mechanicks.

Luke 10. 16.

1 John 4. 6.

Eph. 4. 11, 14.

E Who is it then that will intrust his liberty or estate to the judgment of a few puny Novices, rather then the sage Baristers of the Law? And what, shall we intrust our Faith, and in that our Souls to the opinions of Fanatick Enthusiasts, and not rather to the Religious Pastors of the Church and faithful Preachers of the Gospel? Yea, let me propose it to the judicature of your own reason, whether it be equal, when any ware hath been judged warrantable or sophisticate,

sophisticate, by any of your companies, that then the judgment of some puny Journey-men, should be preferred? The like case is in the Controversies of the Church; and what will you have more regard to your wares, then to your Faith, to your commodities, then to your Salvations, and allow that in the Church which you will not admit of in your shop?

Vincent. Lyr.
cont. Donat.
c. 23.

Iren. l. 3 c. 1.

I urge this the rather, because, though we may say of our Church, what *Lyrinensis* does of *Origens* family, that it is *illustrata martyrio*, made glorious by Martyrdom, (such Martyrdom, as no Church in the World can out-vy in its Crown of Glory) yea beautified with the richest and most magnificent furniture of all kinde of learning; yet as *Irenaeus* tells us of the Hereticks of old, That they took upon them to be *Emendatores Apostolorum*, Reformers of the Apostles; so since that, the *Romanists* have took upon them to be *Emendatores Patrum*, Reformers of the Fathers; (witness their *Index Expurgatorius*, yea, we have them rose up amongst us, who will be *Emendatores Reformatorum*, such as reform our Reformers; calling into question that Gold which the whole Company of Goldsmiths have tryed by the Touchstone: Those Doctrines our Church hath examined and determined according to Gods Word, and given Testimony too, to those Truths, sealing them with their blood.

1 John 4. 1.

Eph. 4. 4.

Terr. de Prae-
script. c. 47.

Wherefore, seeing in the publick ruptures of our Church, Heresies and Schisms, as in the broken Walls of a Palace, Adders and Serpents, do breed and multiply; that you may avoid their infection and sting, *Believe not every Spirit, Non omni, quia omni*, Believe not every Spirit, because it will be every thing; any thing, but what it ought to be; believe that Spirit which is but one, but *one Spirit*, as but one Truth: One truth delivered us by the faithful Pastors of the Church, as by one mouth; whereas the factious and heretical, they are divided in their spirits, and their opinions; so that, *Schisma est unitas ipsis* (as *Tertullian* tells us) their unity is that of Schism, not of Faith; not of Faith, for, that hearkens to the voice and Ministry of the Church, delivering the Word and Truth of God, in which, we are taught, *whatsoever Christ hath commanded*.

In the farther prosecution of the two parts of our Saviours Instruction, establishing to us the Authority of the Scriptures, and the Doctrine of his Church; we will resolve you three *seasonable questions*, and clear unto you two *vulgar Errors*. (1.) Resolve you three *seasonable questions*, which are these.

1. What is the Authority of the Church, compared with the Scriptures?

2. How do we come to believe, that the Scriptures are the Word of God?

3. In doubtful cases, how may we best interpret the Scriptures?

First,

First, *What is the Authority of the Church compared with the Scriptures?*

Quest. 1.

I answer. The Church of England keeps the middle path betwixt two extreams, both by ways of Error; she gives due honor to the *Catholick Church*, but cheif honor to the *sacred Scriptures*; whereas the *Romanist* exalting the Churches dignity, debaseth the Scriptures Authority; and the *sectary*, advancing the Scriptures Authority, debaseth the Churches dignity. Avoiding then the Errors of Papism and Faction, we acknowledge with *St. Paul*, That the Church hath its *Foundation* fixt upon the Scriptures; and from thence we infer infallibly, the Scriptures cannot have their Authority derived from the Church: And therefore *St. Ambrose* makes his challenge to the Emperor *Gratian*, *Nolo argumento credas, sancte Imperator, & nostra disputationi. Scripturas interrogemus, interrogemus Apostolos, interrogemus Prophetas, interrogemus Christum, quod multum? Patrem interrogemus, cujus honori studere se dicant.* I desire not (O sacred Emperor) that thou shouldst believe our Argument and Dispute; let us ask the question of the Apostles, of the Prophets, of Christ: What shall I say more? Let us ask the Father, whose honor they say (being *Arians*) they contend for. And we hearken, with consent of judgment, to that known resolution of Faith, given by *St. Augustine*, *Audi, non dicit Donatus*, hear, it is not said, Thus saith *Donatus*; thus saith *Rogatus*, or thus saith *Vincentius*, or thus saith *Hilarius*, or thus saith *Anstine*; no, but Thus saith the Lord.

Ans.

Eph. 2. 20.
Quippe, illud,
omni p[er] d[omi]n[u]m
alio q[uam] d[omi]n[u]m
scilicet -- ta n[on]
de doctrina
quam de per-
sona intelli-
gendum.
Ambros. de
Fid. l. 1. c. 4.

Aug. ep. 48.

It is the *Authority* then of the *Scripture*, which gives firmness of truth to the *Doctrines* of the Church. Yet again, we acknowledge what *St. Paul* affirms, That the Church is *σύλη & ἐδεσμία the pillar, and stay of truth*; in that, as the Edicts of Kings are fastned unto Pillars, so the Word of Truth, the Gospel of *Christ* is committed unto the Church, to be held forth in its genuine sense, and proper interpretation to the view of all, as the sole object of Faith. So that, the seat of saving Truth, the custody of the Gospels promises, the treasury of spiritual riches; in a word, the faithful depositary of Gods Word, is to be found in *Sion*, the *City of the living God*, the Church of *Iesus Christ*. And thus the Church does not give Authority to the Scriptures, yet declares the Authority of the Scriptures; she doth not impose a sense, but expounds it. So that, the Church is the *Heavenly Orbe*, in which the glorious light of saving Truth, and Gospel Mysteries shines forth unto the Faithful.

1 Tim. 3. 15.

Secondly, *How do we come to believe, that the Scriptures are the Word of God?*

Quest. 2.

In answer to this, observe; The Mysteries of the Gospel contain such a *manifest wisdom*, as is the Angels astonishment; so that, needs must they be the Council of Gods Bosom; not the invention

Ans.

Eph 3. 10.
πολυπικίλα
σφία.

John 16. 8.

1 Cor. 2. 4.

2 Cor. 4. 2.

Cypr. de Sp.
Sancto.

of mans brain : However then, the Grammatical sense and Logical connexion of words and phrases, be discerned by the common light of Humane Reason ; yet, that of our Saviours *ἐλεγχος*, conviction of the Spirit ; and St. Pauls *ἀποδείξις* and *φανέρωσις*, demonstration and manifestation of the Spirit, is a work transcending the skill, a wonder surpassing the discovery of natural men ; here, *Omnia Platoniorum caligavit subtilitas*, All the subtlety of Plato's School is put to silence. A Deo, then, *discendum quod de Deo intellegendum* (as Hilary speaks) we must learn from God, what we may understand of God ; even as we discover the Body of the Sun by the light of its own beams ; yea, God it is who prepares the eye of the practical judgment, and proportions the palate of the rectified will, to discern the evidence, and relish the sweetness of supernatural Truths ; and he does it in this order.

The Church by a Ministerial Manuduction, and Ecclesiastical dispensation, to those matriculated by Baptism, born in her Lap, and bred in her Bosom, tutored to a reverend esteem of her Maternal Authority ; to them she transmits this indubitate principle of Christian Verity, That the *sanctæ Scripturæ* are the Word of God. But, to them who are without, the Infidel and Heathen ; the Church hath her *arma prælusoria*, her preparatory Arguments of Right Reason, to fit the minde for a candid reception and diligent examination of the Scriptures : And upon this, the Spirit of Truth comes in with Conviction to the Conscience, persuading the soul to this assent of Faith, that they are the Word of God.

Wherefore, besides the Ministry and Manuduction of the Church, there must be an illuminating power of the Spirit ; yea, a power rectifying and raising the minde to a capacity of supernatural light, otherwise the Mysteries of Grace to the Natural man, will be as the varieties of colours to the blinde ; the colours are not discerned till the faculty be restored, nor are those Mysteries understood till the minde be healed. And, when thus by the Spirit of God, the minde is fitted to the Word, and the Word revealed unto the minde ; then does the Soul discern an excellency in the sacred Scriptures, above what is in Humane Writings ; with as sure a distinction, though not so clear an evidence as the eye does discern a beam of the Sun, from the blaze of a Candle.

Quest. 3.

Thirdly, *In doubtful cases, how may we best interpret the sacred Scriptures ?*

Answ.

Answer. That Interpretation of Scripture is best, which holds conformity to the Analogy of Faith, and consent with the judgment of the Church ; two sure rules of Scripture interpretation, approved and observed by the ablest Expositors of Gods Word.

1. Which

1. Which holds conformity to the Analogy of Faith. Which Analogy of Faith, is none other thing, then that summary and fit proportion which is in the general principles of Christianity, and cheif mysteries of Grace, plainly set down in the sacred Scriptures: A sum whereof we have in our publick *Confessions of Faith*, the *Decalogue*, the *Lords Prayer*, and the *Doctrine of the Sacraments*; seeing then it is the Scripture phrase, to be *built up in our holy Faith*: As that stone, which holds not proportion with the rest of the building, is either fitted or rejected by the *Architect*; so, that interpretation of Scripture which holds not Analogy with the received Doctrines of Faith, it must be either amended, or cast away by the Religious. And, in doing this, the Faithful of *Christs Church*, they shall according to St. Pauls precept, *ταὺ αὐτῷ στοιχεῖν ἑαυτοὶ*, walk orderly by one and the same rule, and so preserve the unity and peace of the Church, in being of one and the same minde.

Rom 12. 6.
..... ἀναλο-
γία ἡ ἡμετέρα.

Jud. 20.

Phil. 2. 16.

2. Consent with the Judgment of the Church. For that, no Scripture is of *private interpretation*, *ἰδίᾳ ἐκλήρυσεως*, to be interpreted by a mans own wit, fancy, or reason, but by the enlightning power of the *Spirit of Truth*; for as the Scriptures came not by the *proper will*, so nor are they to be interpreted by the *private judgment* of men; but the same *Spirit* who is the *Author*, must also be the *Interpreter*. And where may we with more confidence rest assured, that this *holy Spirit* is, then where *Christ* did expressly promise he should ever be, *with his Church*? And especially with the Pastors of his Church, to whom our Lord gives the promise, that, *His Spirit should lead them into all truth*.

2 Pet. 1. 20.

Verf. 21.

Matth. 28. 20.

John 16. 13.

But here it may be demanded, what I call the *Judgment of the Church*? I answer, The antient, perpetual, and universal consent of holy Doctrine, received at all times, in all places, and of all the faithful: But especially do we fix upon that judgment of the Church, in the antient, perpetual, and universal consent of holy Doctrine, collected out of the most consonant Writings of the Primitive Fathers, and the sacred Decrees of the first Councils. For that, without controversie, even by confession of all parties, in that time were the most *Eminent Saints* for holiness of life, excellency of learning, purity of doctrine, and constancy of martyrdom: And he that will think to go to Heaven in any other path, then what these blessed *Saints* have trod before him; I say to him as *Constantine* to *Acecius*, *Erige scalam, & ascende solus*, Raise thy self (O man) a Ladder, and climb up alone!

Now, this antient, perpetual, and universal consent of holy Doctrine, collected out of the most consonant Writings of the Primitive Fathers, and the sacred Decrees of the first Councils; This is that we may call, in the language of St. *Ambrose*, *Liber Sacerdotalis*, That Sacerdotal Book, *signatus a confessoribus, & multorum Martyrio consecratus*, signed by the confessions of the most eminent Saints,

Ambr. de fid.
ad Grat. l. 3.
c. 7.

Arr. 20.

and consecrated by the blood of the holiest Martyrs. As then the Authority of the sacred Scriptures gives us the *sure rule* of Faith, so the judgment of the Universal Church gives us the *right line* of interpretation; according to which two, it is well worthy our observation, the Church of *England* did exactly draw the platform of her *Reformation*. And this is evident in her Doctrine and Practice; (1) In her Doctrine; amongst many other instances, see it in her Book of *Articles*, expressly acknowledging the Church to be the witness, and keeper of the sacred Oracles; and in her Book of *Canons*, as expressly denying any doctrine necessary to be religiously held and believed, which the Catholick Fathers, and old Bishops of the Primitive Church have not collected out of the Scriptures. And (2) that her practice is suitable to her Doctrine, appears by her owning the four *General Councils*; the *Apostles*, *Nicen*, and *Athanasian* Creeds: And in all her disputes against the now silent adversary, otherwise too busily employed, the *Jesuite*; justifying her reformed estate, as conformed to the Primitive Church, within the first five Centuries of years.

And here, give me leave to observe unto you, how the *Presbytery* laid the way to their own, and our Churches ruine; even, by setting up private interpretation of Scripture, in opposition to the received judgment of the Universal Church. For, do not the *Brownists*, the *Anabaptists*, under the name and notion of *Independents*, presently beat them with their own weapon? The *Presbyterian* aboliseth the Publick Liturgy, and takes away Regular Ordination; brings in the Directory, and sets up Lay Elders; and all upon this ground, That what they did was conformed to the Doctrine of the Scriptures; of whose interpretation, themselves would be Judges. But, at the heels of the *Presbyterian*, follows close the *Independent*, and treading in his steps, at last over-reacheth him in his design, and carries away his *Helena* from him; he pulls down the Classes, and the Synod, as humane inventions, and remains of Antichrist, denying, That by the Scripture, any *Presbyters* or persons whatsoever, ought to have power over the Churches of *Christ*, which are by Scripture-rule Independent in their Government, to any Secular or Ecclesiastical power whatsoever. And for this, they urge their Scripture Texts, with much heat of contention against the *Presbytery*, pleading this their *common-ground*, of interpreting Scripture by the Spirit, whose inspirations and revelations they pretend to, above what the *Presbytery* dare own or acknowledge.

As then, in joyning the Authority of the Scripture with the judgment of the Church, was our *Reformation*; so is it *Satan's* subtlety, and the *Jesuites* design, both acting by the *Enthusiast*, That in dividing the judgment of the Church from the authority of the Scriptures, may be our ruine. To the prevention whereof, what God hath joyned together, let no man put asunder; The Word of God, and the Ministry of the Church; for so saith *Christ*, in Instruction to his

his Apostles, *Gaya*, disciple all Nations, *Banle* *Coiles* *xy* *sd* *donovles*, *Baptising* and teaching; Teaching, whatsoever I have command.d you.

2. Having resolved you the three seasonable Questions, we proceed to clear unto you two *Vulgar Errors*, no less dangerous then epidemical, as mischievous in their consequents, as spreading in their infections.

A First, That the sacred Scriptures are the onely rule of all mens actions.

Secondly, That every man may be an Interpreter of sacred Scripture.

Which two make up that *wpōtōv* *ἑνός*, that grand and primary falshood, which laid the ground for all that division and disobedience, which hath of late broken forth into violence and blood, both in Church and State.

B 1. That the sacred Scriptures are the onely rule of all mens actions.

1. *Vulgar Error.*

An opinion, however made plausible, yet is it indeed pernicious. To state the case right; That the *Sacred Scriptures* are our perfect rule of direction, as to the knowledge of supernatural Truths, in the objects of divine Faith; and the exercise of supernatural Graces, in the duties of *Evangelical obedience*, we willingly acknowledge; and therefore reject all humane Traditions urged by the *Romanist*, as supplements to the Doctrine of Faith, and Codicils to the Testament of

C Christ. But now, that the sacred Scriptures are our onely rule of direction, in matters *Civil* or *Natural*, especially as extended, by the Brethren of the Separation, to indifferent actions, (whereas indeed this opinion makes no actions to be indifferent, all being commanded by the *Word of God*.) This we can by no means admit of, it being an opinion which makes an inlet to all Schism and Sedition. For (Beloved) upon diligent search and judicious observation, you may finde, That in the Controversies of this last age, since the *Reformation*, they who have so earnestly preached, printed, and what not, for the change of Church Discipline and Government; they have certainly made this the head *Theorem* of all their Pulpit-discourse, the very Corner-stone of all their *Babel*-argumentation; That simply, whatsoever we do, and are not thereto commanded and directed by the *Word of God*, is sin.

E As if, when God gave his Scriptures, he then made null the Law of Nature, and of Right Reason; which Law of Nature and Right Reason, imprinted in our hearts, is as truly and indeed the Law and Word of God, as that written and printed in our Bibles. And therefore, *Non differens Scriptura an ratione consistat*, (so *Tertullian*) it will not matter much, whether our warrant be from Scripture or from Reason; both being the Word of God, onely with this difference, That Humane Reason is subordinate to Divine Revelation. Besides, if the *Scriptures* are the onely rule of all our actions, then where there

Terr. de cor.
Mil. c. 4.

Rom. 2. 15.

there is no Scripture, there should be no rule; and where no rule, no Law. But to the *Gentiles*, having no Law written in Tables, there is a *Law written in their hearts*, and according unto this Law, *their Consciences do either accuse or excuse them*. And thus, If the *Gentiles* have a Law, then have they a rule of their actions, and that to excuse too; and so, not every thing which is done without direction of the *Scriptures*, is therefore sin; nor yet the written Word, the onely rule of what is Natural and Civil.

Matth. 7. 12.

1 Cor. 14. 40.

Rom. 15. 2.

Phil. 4. 8.

To say as some do, to mitigate the rigidness and harshness of this opinion, to say, That the *Scriptures* are the rule of all mens actions, in those *general maxims* dispersedly and occasionally set down, of *doing unto others, as we would they should do unto us*; and, of doing all things *decently, orderly*, and to *edification*, and the like; especially of doing *whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, &c.* This were indeed to the purpose, if those maxims, known principles of Nature and Reason, had never been heard of, but by *Scripture Revelation*. But in that, holy *Scripture* points us expressly to those *maxims* in general; it withal directs us implicitly to the use of Nature and Reason in all ordinary affairs in particular.

To convince you more fully of the great danger, see the evil consequences of this Erroneous opinion; which are especially these three. 1. An unavoidable guilt of Superstition. 2. A vexatious perplexity of Conscience. 3. A seditious contempt of Humane Laws, whether Civil or Ecclesiastical.

First, *An unavoidable guilt of Superstition*. For that, this opinion takes away the indifferency of things and actions, making all necessary as commanded, or else to be sinful: So that, it is well observed, the *Romanist* and *Separatist*, as they go upon contrary grounds, yet both false; so they run into quite contrary errors, yet both superstitious. The error and superstition Affirmative on the one hand, that's the *Romanists*; who, cutting short the *Scriptures* perfection, impose *Humane tradition*, with an opinion of absolute necessity, and divine authority. The Error and Superstition Negative on the other hand, that's the *Separatists*; who, extending too long, or rather laying too low, the *Scriptures* perfection, they condemn Natural and Civil Actions, with a censure of being sinful, which yet the Word of God condemneth not.

And thus, to take away what is indifferent in its self, by commanding it as absolutely necessary; or forbidding it, as absolutely unlawful, is Superstitious. By commanding it as necessary, when Gods Word requires it not; and by forbidding it as unlawful, when Gods Word condemns it not.

Secondly, *A vexatious perplexity of Conscience*. Oh how is a con-

conscientious man intangled in a snare of perplexities, surrounded with a maze of distractions! Who cannot in his ordinary affairs of life, be quieted in his Conscience, in the resolution of things lawful and expedient, without *Scripture* proofs to determine it. The rule of Reason, That is readily applied by a man of ordinary prudence; but the rule of *Scripture*, is not to be applied to every action, by the ablest Textuary in the World; he stands in need to carry a

A Concordance in his hand, who makes the *Scripture* the onely rule of all his actions; and yet not avoid perplexity of Conscience neither.

Thirdly, *A seditious contempt of Humane Laws, whether Civil or Ecclesiastical.* This opinion is that which will break the bonds of all subjection, and temporal obedience, both of children to Parents, of servants to Masters, and of subjects to Sovereigns; who will by influence of this Error, question when they should obey, and call into dispute, when they should put in practice, the lawful commands of their Superiors.

B As for these kinde of men, who will not obey *Magistrates* (fortho) but in a *Gospel-way*, upon a *Scripture* proof for every Law, I call the whole World to witness, whether ever yet, they proved themselves good subjects; and sure we are, according to that *maxim* of antient and known experinece, *Qui nescit servire, nescit imperare*, He that knows not how to serve, knows not how to govern; they will never make good Masters, who themselves never were good

C servants.

Thus, having discovered to you the dangerous falshood, and evil consequents of this *Vulgar Error*, That the sacred *Scriptures* are the onely rule of all our actions; give me leave to answer the *Objections* urged by the Brethren of the *Separation*, the first broachers, and the continued abettors of this Error. Their main *Arguments* and *Objections* are drawn from that of the Apostle, *Whatsoever ye do, do all to the glory of God*: And again, that, *Whatsoever is not of Faith, is sin*.

D The first *Argument* is framed thus, *We must do all to Gods glory*; but that cannot tend to his glory, which is not directed by his Law; and therefore in every thing we must be directed by his Law, seeing in every thing we are to aim at his glory.

E *Answer.* All this is true, and yet the Error remains, which is this, That the sacred *Scripture* alone is this Law; whereas, God in his providence hath ordained *several Laws*, distinct in nature and degree; but in subordination, the lower to the higher, and all to him, the supreme *Governor*. So that, to measure all mens actions by one kinde of Law, were to confound that sacred *Order* of divine *Providence*, in which his Government of the World is so eminently glorious. Some actions are within the bounds of *nature*, as we are *Creatures*, for these we have a *Law natural*; some are within the

limits

1 Cor. 10. 21.
Rom. 14. 23.

Object. 1.

Answer.

limits of *Reason*, as we are men, and for these we have a *Law rational*. Some within the verge of *Secular community*, as we are Subjects, for these we have a *Law politick*; some within the sphere of *Faith*, as we are Christians, and for these we have a *Law divine*. Lastly, some within the orbe of *External communion*, as we are visible Members of the Church, and for these we have a *Law Ecclesiastical*.

And such is the sweet order of these several Laws, in the constitution of Providence, that neither opposeth other, but all consent in an harmonious subordination unto God and Christ, in the Government of the World, and of the Church: So that, we may say of *Law*, she is sacred, her seat is the Throne of God, her voice the Harmony of the World, all things in Heaven, and in Earth do her homage; the very least, as feeling her care, and the greatest, as not exempted from her power; Angels and men, and the whole number of the Universe, though in different manner, yet in uniform consent, they reverence and admire her, they obey and extol her, as the Mother and Nurse, as the Queen and Patroness of their Peace and Joy.

Mr. Hooker,
Eccles. Polit.

Object. 2.
Rom. 14. 23.

Ans.

The second *Argument* is framed thus, *Whatsoever is not of Faith is sin*; but where there is no Word, there can be no Faith; and therefore whatsoever action hath not warrant from the written Word of God commanding it, it must needs be sinful.

Answer. This *Argument* however it may seem to set forth the perfection of Gods sacred Law, yet does it indeed destroy much of Gods sacred Truth: For, what St. Paul means by Faith, we see plainly from the context, is neither *fides qua creditur*, nor *fides qua credimus*; neither the object, nor the act; neither the doctrine, nor the belief of *Supernatural Revelation*: Which Revelation we acknowledge perfect, in order to eternal life, in the sacred Scriptures. But, by Faith, most evident it is, the Apostle means an inward persuasion of minde, believing, That what we do, may lawfully be done; whereas to do any thing, of which we are not thus persuaded, it is sin: So that, by Faith here, the Apostle does not mean the doctrine of Scripture, but the dictate of Conscience; and most certain it is, Let the light and information of Conscience be from Reason, as well as from Scripture, the dictate of Conscience cannot be resisted without sin against God, whose Vicegerent it is in the Soul of Man.

In things then ordinary, & *quotidiana incursonis*, of daily incur- sion; yea, in matters Civil, & *debita subjectionis*, of due subjection. Our warrant is sufficient as to Conscience, if we know no Law of Scripture to contradict it, though we know none in particular to confirm it: So that, it is the inverted order of right Argumentation, to say, this or that we may not do, because Gods Word does not command it; whereas we should rather say, this or that we may do, because

because Gods Word does not forbid it. For observe, What things are indifferent in their own nature, as being neither directly expressed in the Word, nor necessarily deduced from it; nor any way opposite to the Word, or inconsistent with it, those things we acknowledge left to the prudence of *Governors*, for the preservation of order and unity in the Church; which things indifferent in their nature, do (by the command of lawful Authority) become necessary in their use. And upon this *firm ground*, upon this *sure basis* are fixt those Ecclesiastical Laws and Ceremonies of our Church, which have been so loudly decryed, and so hotly pursued.

A

2. *That every private person (who pretends to the Spirit) may be a fit Interpreter of sacred Scripture*: From this evil principle it is, that, as Hilary complained of, of old; *Annuas atque mensuas fides habemus*, Every year, every moneth produceth some new Doctrine of Faith. This is somewhat modest and fair, to our Factions and Frenzies, in which we have *Non modo annuas aut mensuas, sed vel diurnas fides*, Not onely yearly, or monethly, but even daily new Doctrines of Faith; and all from the pretended new *Revelations*, and new discoveries of the Spirit. Yea, from the influence of this *Vulgar Error* it is, That the meanest Artisans, become the chief Preachers; the Day-laborer in the Brick, a Master builder of the Temple; from hence it is, That Sacrilege is expunged the Decalogue; the Lords Prayer, and the Creed banished the Church; and all disorder and confusion breaks in like a flood.

2. *Vulgar Error.*

B

C

That you may know then, we heartily desire to preserve your common right, and special blessing, of reading the sacred Scriptures, against the Papists; as well as prevent the particular abuse, and fatal mischief of corrupting the holy Word by the Factious. Observe, We acknowledge, that the holy Scriptures, in Truths absolutely necessary to Salvation, they are plain and easie; but, in Mysteries excellently profitable for edification, they are in many places, dubious and difficult to be understood: Wherefore we allow every private person a *Judgment of Discretion*, to apply what is easie and plain; but not a *Power of Interpretation*, to expound what is difficult and dubious. Certainly, every man is bound to *search the Scriptures*, that he may know, and improve that knowledge too of Gods will. Yea, bound he is to apply what he reads, and reading understands, for the ordering his conversation in Truth and Holiness, in Faith and obedience.

2 Pet. 3. 16.

D

John 5. 39.
2 Pet. 3. 18.

E

Thus then you see, we by no means like that Popish stupidity, that you should live like Horse and Mule without understanding: No more, then we like that factious frenzy, that every man should think himself more then Doctor of the Chair, to interpret *Scripture* by his private *Spirit*. Wherefore, for the true Interpretation of *Scripture*, observe, We admit the Judgment of the Church as a *Trusty Guide*, and the Opinion of the Learned as a *Rational Argument*;

Q

ment;

ment; but we approve the *Scripture* it self as an *Infallible Rule*; clearing those Texts which are dark and doubtful, by those places which are more plain & evident; being still careful to keep close to the *Analogy of Faith*, consisting in those principles of Christianity, which are clearly set forth in *Scripture*, and generally receiv'd of the Church.

What think you now then (Beloved) he who is not acquainted with the Judgment of the Church, and so wants his Trusty Guide; he who is not acquainted with the Opinions of the Learned, and so wants his Rational Argument; he who is not well instructed in the Principles of Religion, and so knows not the Analogy of Faith; he who is not skilled in the Language, and Phrase, and Method of the *Scripture*, and so wants his Infallible Rule; is such a person, however he may pretend to the Spirit, is such a person, think you, fit to be an *Interpreter of the Word*? Wherefore, to interpret *Scriptures* by the Spirit, not being qualified, as to the use of means, for right Interpretation, it is certainly, most certainly, plain *Enthusiasm*, A phanatick presumption, the greatest evidence of the Spirit of Error, being so opposit, in act and operation, to the order and method of the Spirit of Truth.

Object.

1 Cor. 2. 14.

But here the *Enthusiast*, to prove his interpreting *Scripture* by the Spirit to be lawful and right, he argueth that of St. Paul, as his *Herculean Argument*, That the *Spiritual man* *ἀναγινωσκει* *intelligit* *ac discernit* (as Beza renders it) he understands and discerns: *Judicat* (as the *Vulgar Latin* and our *English*) he judgeth, and that, all things, in matters of Faith and of Manners, of Doctrine and of Conversation. So that, what needs more to interpret *Scripture*, then to have the Spirit? the case seems clear, if St. Paul may decide the Question.

Answer.

1 Cor. 14. 32.

But stay, no Triumph before Victory. To this I answer; The same Apostle, who saith, *The spiritual man judgeth all things*; says also, *The Spirits of the Prophets, are subject to the Prophets*; where, by *Prophets* are especially intended the Interpreters of the *Scriptures*, and that the *Enthusiast* himself will readily acknowledge. Now then observe, If the *Spiritual man* will interpret *Scripture* by the Spirit, he must remember, That his spirit must be subject to the Prophets, submit unto the Judgment of the Church, in those holy Interpreters which have gone before him, or which are now surviving with him: Otherwise, he is not *spiritual*, but *carnal*, carnally puffed up with the pride of his own spirit, which he blasphemously calls the Motion of *Gods Spirit*. Thus then to interpret *Scripture* by the Spirit, according to St. Pauls direction, taking the Church for our Guide, holy Expositors for our Instruction, there can be no just quarrel at our Interpretation: For that, we keep to the right Rule, and Line; to the Polar Star, and the skilful Pilot, the happy Union of what the Text hath joyned; the Word of God, and the Ministry of the Church; for so is the Instruction of our Saviour, in his Commission

to

to his Apostles, *Go ye, disciple all Nations* — *Teaching them to observe whatsoever I have commanded you.*

1. By vertue of our Ministerial charge, we do here, *in foro Conscientie*, in the Court of Conscience, arraign and condemn the Heresies and Schisms of our present times, of that so horrid (though so common) sin of *Scripture-Sacrilege*; men surreptitiously stealing away the true meaning, or prophanely corrupting the proper phrase of Gods Word; thereby making the *Delphick Oracle* *φιδαντι* *φεν*, the sacred Scriptures, I mean, to speak that sense, which the *Spirit of Error* hath imposed, not the *Spirit of Truth* revealed. Church-Sacrilege and Scripture-Sacrilege, they commonly go together; they who will prophane the House of God, will not stick to corrupt the Word of Christ; and they who will not spare to defile his Worship, will not care to pervert his Truth. Wherefore, as for the Sacrilegious invaders of the *Holy Scriptures*, whether they be such as violate the Letter, or such as pervert the Sense; let them see the guilt of their sin, in the horror of its punishment denounced by St. John, saying, *I testifie unto every man that heareth the words of the Prophecy of this Book; If any man shall adde unto these things, God shall add unto him the plagues that are written in this Book: And if any man shall take away from the words of the Book of this Prophecy, God shall take away his part out of the Book of Life, and out of the Holy City, and from the things which are written in this Book.* O dreadful Commination! God will assuredly cut him off from benefit by the Testament of Christ, who shall by Heretical forgery, either detract, or corrupt it. The Gospel of Christ is his Testament, and if it be but a *Mans Testament* (how much more, when it is *The Testament of God*) being confirmed *κεχυμενων* being by Legal Authority ratified, and declared Authentick, *No man disannulleth, or addeth thereto*: No man disannulleth or addeth, that is, No man ought to disannul or adde, under peril of hainous impiety, and shameful punishment. And let not any think, St. John seals up onely the Book of *Revelations*; but that, guided by the *Spirit of Truth*, he seals up the whole Books of the *New Testament*, with that dreadful Commination, against all Violators of the sacred Scriptures: And this, whether it be in the Letter, or the Sense of *Christs holy Word*; for, that of *Tertullian* is most firmly true, *Tantum veritati obstrepi adulter sensus, quantum & corruptor stilus*; To impose an adulterate sense, is as much injury to the *Word of Truth*, as to violate the proper phrase. And therefore *Valentinus*, and so the Heresies of our times, do as much damage to the Scriptures verity, in misinterpreting the Sense, though they spare the Letter; as *Marcion* did, by mangling the sentences, and chopping off the words. Hear then and tremble, *O ye seduced Souls!* who through some carnal prejudice, and temporal interest, involve your selves in this so horrid sin of Scripture-Sacrilege; for that, perverting the sense or corrupting the

Applic.

τὸ καὶ μὲν
ἐρῶντες, ὁ
νοῦν αὐτοῦ
καὶ ἐκείνων
καὶ ἐκείνων
Ναζ. 0 at 36.
Rev. 22. 18, 19.

Gal. 3. 15.

Tert. de Præ-
script. c. 17.

2 Pet. 3. 16.

the Letter of *Christs holy Word of Truth*, ye do it to your own destruction.

2. Observe (Beloved) these two sure Rules of Instruction and Exhortation. 1. Keep close to the Doctrine of the Scriptures. 2. Hold fast to the Judgment of the Church. *Keep close to the doctrine of the Scriptures*, that will keep you from the seductions of the *Romanist*: *Hold fast to the Judgment of the Church*, that will preserve you from the Errors of the *Separatist*. For so hath God been pleased, to make the Militant State of our Mother, the Church of *England*, to be betwixt the eager opposition of two enraged Enemies, the Church of *Rome*, and the Brethren of the *Separation*; against whom, she thus makes good the combat, from the Authority of the sacred Scriptures, and the Judgment of the Primitive Church. Urging the Authority of the Scriptures, the *Romanist* flies at the point of that weapon, and would soon be beat out of the field, were it not some return he makes by pretending the Church. Again, Urging the Judgment of the Church, the *Separatist* staggers at that blow, and would soon fall to the ground, were it not some hold he catcheth, by wresting the Scriptures.

To close then, That ye may continue firm and sound in the Faith, be careful that in the Epidemical distempers of the times, ye change not the dyet of your Souls, least what you think to make your food, prove your poyson. Feed on your *Mothers Milk*, keep to that sum of our Churches Doctrine, Worship, Discipline, and Government, which is contained in the Publick *Liturgy*, in the Thirty nine *Articles*, the Books of *Homilies* and *Ordination*, all consenting with the Word of God, and Truth of Christ. Withal, see that, to the confession of a true Faith, ye joyn the confession of an holy life: *Confiteatur qui nulla parte diffitetur*, He confesses truly, who confesseth thorowly. Confess we with the mouth, and with the hand, in our words, and in our works, This is the best *Harmony of Confessions*.

Aquin.

Matth. 10. 32.

And thus, *Confess we Christ before men, and he will confess us before his Father which is in Heaven*: Own we him in this Truth, and he will own us in his Glory; hear we his Word, and do we his Will; so shall we receive his Reward, and this in an eternal Rest unto our Souls. Thus have we done with the Explication, and the Application, of what concerns the *Mission* and *Commission*, together with the several *Instructions* given by our Saviour to his Apostles, in his *πορευθέντες μαθητεύσατε*, Go ye, *Disciple all Nations, Baptising them in the Name of the Father, and of the Son, and of the Holy Ghost; Teaching them to observe whatsoever I have commanded you.*

Halleluiah.

THE



THE FIRST
S E R M O N
UPON

Coloss. i. v. 18, 19.

And he is the Head of the Body, the Church; who is the beginning, the first-born from the dead, that in all things he might have the prebeminence; for it pleased the Father, that in him should all fulness dwell.



OUR Lord Jesus Christ being ascended into the highest Heavens, and there sat down on the right hand of God, he ever lives to make intercession for us. From which exaltation and intercession, the Apostle draws his *eis to proselenes*, Christ being able to save unto the utmost all that come unto God by him. Able to save unto the utmost; for that, in his intercession, is applied

unto the Church for her salvation, the utmost efficacie of the richest price, the fullest power, and the highest favour that humanity can receive from God, or Divinity communicate to man. For, it is worth our observing; That our blessed Lord, to make our salvation sure, he saves us by all means possible for salvation to be secur'd: He saves us by ransom, by rescue, and by request; by way of price, by way of power, and by way of favour. Christ's Resurrection that

Introduc't.

Rom 8.34.
Heb. 7.25.

that gives testimony to the sufficiency of price, laid down in his Passion; his *Ascension*, that gives testimony to the sufficiency of power, which he exercised in his Resurrection; his *sitting* at Gods right hand, that gives testimony to the sufficiency of favour, whereby he is exalted in his Ascension; and lastly, the Intercession of Christ, that is applicatory of all these, for the full and final redemption of his chosen.

In his *Intercession*, he pleads the merit of his *Passion*, as the full payment; he pleads the efficacy of his *Resurrection*, as his clear acquittance; he pleads the benefit of his *Ascension*, as giving actual possession; and pleads the virtue of his *Session* at the right hand of the Father, as thereby declared to be *ὁ ἀγαπῶντος*, the beloved Son of God, and lawful *Heir* of Heaven. Yea, our holy Jesus and blessed Mediator being sate down at the right hand of God, he is not only by a gracious decree appointed, by an holy unction consecrated; but also by a glorious investiture from the Father, he is established in the spiritual oeconomy, and actual administration of that sovereign authority, whereby he is constituted and declared to be *Lord and Christ, Judge of quick and dead, King of heaven and earth*; and (as S. Paul here gives us the description) *Head of the body, the Church; the beginning, the first-born from the dead, &c.*

Eph. 1. 6.
Mat. 17. 5.
Heb. 1. 2.

Act. 2. 36.
Rom. 14. 9.
Mat. 28. 18.

Connexion.

Before we give you the Division of the words, we must give you their *Dependence*; to which we are directed by the Copulative *and*, *And he is the Head of the body, the Church*: which Copulative does join what we must not separate, the Context and the Text. If then we do but look three Verses back, we find, how the Apostle having set forth the benefits of Redemption, he presently subjoins a description of the Redeemer; and this in a *Prosopographia*, a personal character of Christ, both from his intrinsecal relation to the Father, and from his extrinsecal relation to the creature; and that to the creature, either as made and form'd, or as redeemed and repaired.

v. 15.

1. According to his *intrinsecal relation* to the Father; so Christ is *the image of the invisible God*, the natural and essential image by eternal generation. And if we may draw the Sun with a pencil, if illustrate this mystery by a similitude, take this as our aptest illustration: That, as a man beholding himself in a Looking-glass, doth produce an image in nothing different from himself, in lineaments of body, or proportion of parts; so, God the Father beholding himself in the glass of his Divinity, with the eye of his understanding, doth beget his Son, the *express image of his person*; no ways different from himself in the essence of his Deity, or excellency of his Attributes, but coessential and coequal.

Heb. 1. 3.

Naz. orat.

But indeed, as for the manner of Christs *eternal generation*, in which he is the essential image of the invisible God, with Nazianzen I say, *ὅπου καὶ κρύπτεται*, it is hidden in a cloud; and therefore *σιωπῶν ἡμῶν*, let it be reverenc'd with silence: We may, we must make it

it in humility, an article of our Creed; not think it in curiosity, an object of our knowledge. From the Apostles description (then) of Christ in his intrinsecal relation to the Father, pass we to the second part, his description of Christ in his *extrinsecal relation* to the Creator, and to the creature. 1. *As made and form'd*; in which relation he is call'd *the first-born of every creature*. At which the *Arian* readily catcheth, to prove Christ *Demi factus*, made God: but *S Chrysostom* and the *Antients* repell his argument, and confute his blasphemy, from the propriety and emphasis of the Apostles expression, *ὁ πρωτότοκος ἀλλὰ ὁ ἀρχηγός*, not the first made, or the first created, but the first begotten, or the first-born; and therefore *primogenitus*, non *primo-creatus*, ut & *genitus pro natura*, & *primus pro aeternitate credatur*: Christ is therefore said to be the first begotten, not the first created; that his being begotten, may make us believe the essence of his nature, and first begotten, the eternity of his essence.

v. 15.

Ambr. de fid.
l. i. c. 4.

If with the *Modern Expositors*, especially of the *Protestant Church* we interpret the Apostle as speaking of Christs humane nature; then by *first-born* is meant Lord and Sovereign, according to the law and right of Primogeniture. Thus in the Prophecie of *David* concerning *Solomon*, as a Type of Christ; *"I will make him my first-born, higher then the Kings of the earth."* But if with the *Antient Writers*, especially of the *Grecian Church*, we interpret the Apostle as speaking of Christs divine nature, then, by *the first-born of every creature*, is meant, that Christ was begotten before any thing created; so *primogenitus*, the first begotten, as that he is also *unigenitus*, the only begotten: And needs must he be before the creatures, by whom all things were created, even all things that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities or powers; even the whole heavenly host and celestial hierarchy; all things were created by him, and for him; by him, in his omnipotent power, and for him, in his incomprehensible glory: He the efficient, and the final cause of all the Creatures.

189.27.

v. 16.

And he, by whom are all things, must needs be before all things; before, & *dignitate & tempore*, in order of dignity and of time. And the same Efficient which creates, conserves: The whole world, as at first it had none other hand to frame it, so nor now hath it any other pillar to support it, then the pow. r of Christs word as he is God. And therefore says our Apostle, that *by him all things consist*: Even as water whilst contained in the vessel, it hath a consistencie in it self; which when the vessel is broken, it presently flows out, and wastes away in its own fluidity. Thus the creatures, whilst encompassed by Christs conserving power, they consist in their being; but that power withdrawn, they *faint and perish* in their own mortality. Or, as the Air, when the *sun* withdraws his enlightening beams, then

v. 17.

then ceaseth to have any light : Thus the creatures, should Christ withdraw his sustaining power, they would cease to have any being.

This sustaining power of Gods providence, the *Schools* call *manutentionia Dei*, which is thus illustrated. As a man holding a *Globe* in his hand, if he withdraw his hand, the *Globe* presently falls to the ground : Thus *Christ* sustaining the whole *Fabrick* of the *Universe* with the supporting power of his providence, should he withdraw that power and support, needs must the creatures, though ne'r so perfect in their kind, needs must they fall away and dissolve to their first nothing. Even those very perfections of *Nature*, ay, and of *Grace* too, which were in *Lucifer* and *Adam*, what were they (when abused, and they left to themselves) what were they, but as *Gerson's* expression is, *pondera gloria ad ruinam*, more weight to press them down to their greater ruine : Now our *Apostle* having given us the description of *Christ* in his extrinsecal relation to the creatures as made and form'd, he proceeds in the words of my Text to give the further description of him in that his extrinsecal relation to the creatures, as redeem'd and repair'd. Which relation he brings in with this Copulative, and; And he is the head of the body the Church, who is the beginning, the first born from the dead, &c.

Gerson apud
Ep. Sar. in
Col. 1. 17.

Division.

From the dependance we proceed to the division. Observe, a single description rais'd from a twofold relation, and argued from a threefold reason. 1. The single description, it is of *Christ* in the dignity and office of *Mediator*, as the *Head of the body, the Church*. 2. The twofold relation, from whence this description is rais'd; that of *Creator*, and that of *Redeemer* : That of *Creator*, in which he is the *Beginning of all things*; and that of *Redeemer*, in which he is the *first-born from the dead*. 3. The threefold reason, from whence this description of *Christ* is argued : One drawn from the final moving cause, that in all things he might have the preeminence; A second drawn from the efficient ordaining cause, the good will and pleasure of the *Father*; And the third is drawn from the formal constituting cause, the perfection of all fulness dwelling in *Christ*. Thus *Christ*, he is the head of the body the Church, who is the beginning, the first-born from the dead, that in all things he might have the preeminence; for it pleased the *Father*, that in him should all fulness dwell.

Explicat.

1. The description of *Christ* in the dignity and office of *Mediator*, that he is the head of the body, the Church. In this observe three branches of divine mysteries, upon which we shall insist by Explanation, and gather some fruit from each branch by Application. The branches of divine mysteries, these. 1. How *Christ* is said to be the *Head of the Church*. 2. What the *Church* is, of which he is *Head*. And, 3. How the *Church of Christ*, of which he is *Head*, is said to be a *Body*.

1. How

1. *How Christ is said to be the Head of the Church, viz.* In these four particulars. 1. The fulness of his perfection. 2. The excellency of his glory. 3. The lively operations of his Spirit. 4. The real communication of his benefits.

1. *The fulness of his perfection.* S. Paul writing of the mysteries of Grace, tells us of God *gathering together in one all things in Christ.* The Original expresseth it by an ἀνακεφαλαιώσασθαι, which

Eph. 1. 10.

A S. Hierom renders by a *recapitulari*, as a metaphor taken from the manner of Orators, whose usual art it is to sum up the chief parts of the whole Oration, in a short, yet full Epilogue. Thus hath God made Christ, as Head of the Church, to be a recapitulation or compendium of all the excellencies in the creatures: So that, whatsoever was eminent in the *Patriarchs, Kings, or Prophets*, whatsoever was glorious in the creation of the World, or promulgation of the Law; whatsoever glory was in *Moses's Sanctuary, Solomon's Temple*, or the Jewish Sacrifices; whatsoever grace is in his *Saints*, or excellency in the *Angels*; All that, and what more can possibly be expressed or conceived, it is an higher degree of perfection, and in a greater measure of fulness, comprised and contained in him, who is the Fountain of all, *Christ Jesus*, the Head of the Church.

C This, this our *Apostle* makes the very formal constituting cause of Christs office and dignity, as Mediator and Head of the Church, that, *in him all fulness dwells*; even the fulness of grace, of wisdom, of power, and of the Divinity itself: According to that of the Apostle to his *Colossians*, *In him dwells the fulness of the Godhead bodily*; καὶ ὅντως, non παροικεῖ; no temporary sojourning, but a perpetual habitation. In him dwells the fulness of the Godhead, σωματικῶς, *bodily*; not in shadows and figures, but in substance and truth; not meerly by a virtual operation, but even in a personal union. God, he dwells in Heaven by his glorious presence, in the hearts of his Saints by his gracious Spirit; but in Christ alone by union hypostatical: From which hypostatical union does flow Christs fulness of perfection: And needs must he have the greatest fulness, in whom are hid the richest treasures, *the treasures of wisdom and knowledge*, of righteousness and truth, of peace and of joy, of holiness and of happiness. Yea, as in the Head is the source of all the Senses, so in Christ the fulness of all the Graces. And thus is Christ the Head of the Church, *for his fulness of perfection.*

Col. 2. 9.

Col. 2. 3.

E 2. *The excellency of his glory.* The Head is most noble and excellent in the body natural, and so is Christ in the body mystical: He is that ὁ θεοφάνης, that, *the Prophet*, καὶ ἐξουχῆς, by an excellency above all the Prophets. So that, though *no man hath seen God at any time*; yet, *the only begotten in the bosom of the Father*, this ὁ θεοφάνης, this the Prophet, he hath revealed him: He is that

Joh. 1. 21.

Joh. 1. 18.

Heb 5.6.
Heb.4.14.

1 Pet. 5.4.
Job. 10.11.

Isa. 9.6.
1 Tim. 6.15.

Gal. 3.8.16.

Pl. 44.3.
Pf. 110.1.
Pf. 16.11.

Pf. 45.9.

viz. Upon A-
scension-day.

Eph. 4.8.

Ac. 17.28.

Mal 4.2.
Joh. 1.9.

Priest for ever after the order of Melchisedec; that High-Priest, that μέγας ἀρχιερεύς, that great High-Priest, who by his own blood hath passed into the Heavens, and ever lives to make intercession for us. He is that ἀρχιποίμην, that chief Shepherd; that εἰς τοῦτον, that one and only Shepherd, who lays down his life for his sheep, and delivers his Lambs from the mouth of the Lyon. He it is, whose name is Wonderfull, Counsellor, the mighty God, the everlasting Father, the Prince of peace. He is that, the blessed and only Potentate, the King of Kings, and Lord of Lords; ὁ μακάριος, the blessed, even blessedness it self, in whom all the nations of the earth are blessed.

The highest excellency of Christ's glory is set forth unto us, by his sitting at the right hand of the Father; where the right hand, μετὰ δεξιᾶς & ἀνθροπωπαθῶς, metaphorically, and after the manner of men, is transferred to God: which signifies, in the language of the sacred Scriptures, sometimes might and power, sometimes majesty and glory, sometimes eternal joy and perfect felicity; in all which respects, Christ alone is said to be set at the right hand of his Father; though in might, majesty, and happiness, equal to the Father according to his Godhead, yet ad dextram Patris, at the right hand; that is, next indeed, yet inferior to the Father according to his manhood. And thus, in that Allegorical Hymn, and Spiritual Epithalamium, it is said, Upon thy right hand did stand the Queen in gold of Ophir; (that is,) The Church, clothed with glory, is seated in perfect felicity, next to Christ, as Christ is next to his Father.

To close then:

This is what the Church commemorates; the highest degree of Christ's exaltation, in might, majesty, and happiness; that He is set down at the right hand of God. And thus having finish'd the work of mans redemption; after his many humiliations in the body, he is exalted in the same body; and whereas his Divinity was clouded in his humiliation, it shines forth gloriously in his exaltation; when ascending up on high, he leads Captivity captive; and entering the heavenly Jerusalem, he is invested and adored, crowned and worshipped, as King of Angels and Saints, Head of the body the Church.

This the second particular; Christ the Head of the Church; as for the fulness of his perfection, so for the excellency of his glory.

3. The lively operations of his Spirit. As the head gives sense and motion to the body; so does Christ, a quickening and actuating vigor to his Church: By him we live, move, and have our being; as in life natural, so in life spiritual, whether it be that of Grace, or that of Glory. He is the Sun of Righteousness, that true light which lighteth every one that cometh into the World:

He

He is the overflowing and ever-flowing Fountain, *of whose fulness do we all receive grace for grace*: From him we have the grace of Justification, by his blood; the grace of Sanctification, by his Spirit: He it is that ingrafts faith in us, and strengthens it; that kindles Charity in us, and inflames it; that raiseth Hope in us, and confirms it. Such the influence of life and grace from Christ, as by a secret and ineffable operation of the Spirit, enlightens the understanding, convinceth the judgment; persuades the affections, inclines the heart, attracts the will, quiets the conscience, and so sanctifies and sways the whole man to a ready and constant obedience of Faith; a cheerful and patient expectation of Hope, together with the devout and fervent aspirings of Love; in all which, O the wonder of Gods wisdom and grace! in all, the will suffers no compulsion from Christ; but He draws, and we run; He inclines, and we imbrace; He persuades, and we desire; He strengthens, and we work; He encourages, and we labour: And yet *not we, but the grace of God that is with us*. Grace sways so powerfully, as if the Will had no freedom in the action: And yet the Will acts so freely, as if Grace had not sway in the election.

Joh. 1. 16.

Cant. 1. 4.
Phil. 2. 12, 13.

1 Cor. 15. 10.

We see daily, how humane wisdom orders the use of natural motions to the producing artificial effects. Thus the Artists skill doth order the Plummets weight, by its natural motion of descending, to distribute and distinguish the houres and minutes of the clock. And what, shall Art thus imploy and improve Nature in what is of humane production; and yet must God be thought to subvert and destroy it, in what is of Divine operation? No sure; God so works upon the will by his Spirit and grace, as not at all to weaken it in the liberty of its election and choice; but rather delivering it from the chains of sin, and bonds of lust, it acts most freely, in what God inclines it to most powerfully; and is radically indifferent, when naturally determined: whereby it is that we become (which is the honor of our service) *willing Subjects* of Christs Kingdom, Members conformable to him their Head, quickened and actuated by his Spirit and grace. This our third Particular, that *Christ is the Head of the Church*; as, for the fulness of his perfection, for the excellency of his glory, so likewise for the lively operations of his Spirit.

Pl. 110. 3.

4. *The real Communication of his Benefits*: Christ is said to be *πᾶσι & ἐν πᾶσι*, all, and in all: As in all the faithful, by the lively operations of his Spirit; so all to the faithful, in the real communications of his benefits. He is all to the faithful; all Truth to their Illumination; all Righteousness to their Justification; all Holiness to their Sanctification; all Comfort to their Consolation; all Glory to their Exaltation; and all Fulness to their Perfection.

Col. 3. 11.

The actions of the Head, they are all for the good and profit of the body: The eye sees not for it self, but for the body; the ear hears not for it self, but for the body. Thus, our *Lord Jesus Christ* he communicates his benefits to the Church; the redemption which he hath wrought, the heavenly inheritance which he hath purchased, he bestows upon his Church. His incarnation, passion, resurrection and ascension, were, and are all for the benefit and use of the faithful, as members of his body the Church. He was humbled, that they might be exalted; He was made the son of man, that they might be made the sons of God; He suffered death, that they might obtain life; He rose from the grave, that death might have no power over them; He ascended into the heavens, to provide mansions for them in the heavens; He is sate down at the right hand of his Father, that at the last he might make them *to sit with him on his throne*. Thus is our Lord Jesus Christ the everlasting Fountain of life, the overflowing Spring of grace, all whose streams do run into the bosom of his body, his Church, by vertue of that communion the faithful have with him in the fulness of his benefits, as their head. This the explication then of our first Part, *How Christ is said to be the Head of the Church*; and it is chiefly in these four respects: For the fulness of his Perfection; the excellency of his Glory; the lively operations of his Spirit, and the real communication of his benefits.

2 Cor. 8. 9.

John 14. 2.

Rev. 3. 21.

Quest. 1.

We proceed, to resolve unto you these two necessary Questions or Cases of Conscience; the one, What is the surest testimony of a communion with Christ in his fulness, as our Head? the other, How may we best confirm this our communion with him?

1. *What is the surest testimony of a communion with Christ in his fulness as our Head?*

Answ.

Answ. A conformity unto Christ in his holiness as his members. Christ, as he is the original of spiritual life, so is he the pattern of Evangelical holiness. He the Original, from which the being of the new man is form'd; and the pattern, to which the image of the new man is proportioned. From Christ it is, that we are *baptized with the Holy Ghost as with fire*. Now *πῦρ Ἐκκλησίας κτίσται*, so says the Philosopher; and in this, Grace imitates Nature; in that, from the Altar of the Heart, where the fire of the Spirit is first kindled, a vital heat diffuseth it self, to a quickening the whole spiritual man, in each faculty and power of the soul, and in each part and member of the body. Thus is Christ the Original of Life: Observe further, how he is also the Pattern of Holiness; in that, our actual sanctification consists in a conformity to his holy life; not as to the works of his merit and mediation, nor as to the works of his glory and transfiguration, nor yet as to the works of his power and miracles, but as to the works of his ordinary and imitable obedience; that visible Commentary of Gods Law, and that exemplary Discipline

Matth. 3. 11.

Discipline of his Gospel, in works of love, of humility, meekness, patience, &c.

Therefore S. Paul gives the exhortation; *Let the same mind be in you, which was also in Christ Jesus.* The same mind, that is, the same sincerity and truth of judgment and profession, the same integrity and sweetness of heart and affections, the same innocence and tenderness of love and compassions. And thus S. Peter exhorts;

Phil. 2. 5.

- A *As he who hath called you is holy, so be ye holy in all manner of conversation.* In all manner of conversation, both as to an active, and a passive obedience: An active obedience, in doing his will; and a passive obedience, in suffering for his name; doing his will with all integrity and faithfulness, and suffering for his name with all constancy and meekness. And when the Apostle says, Be ye holy, *as he who hath called you is holy*; the Apostle's *as*, does not require our obedience mathematically equal, but evangelically like: For that,
- B the *holy unction* of the Spirit, poured forth upon Christ, runs down from him the Head, *to the skirts* of his clothing, to the meanest of the faithful: Which oil of grace, as it heals our wounds, so it cleanseth our natures, and consecrates our persons; thereby evidencing in a conformity to Christ in holiness, that we have a communion with him in his fulness.

2 Pet. 1. 15.

Luke 4. 18.
Psalm 133. 2.

2. *How may we best confirm this our communion with him?*

Quest. 2.

- Ans. We confirm our communion with Christ, by strengthening our faith in him: For that, faith it is, by which as Christ exhibits and communicates himself unto us, so do we in a reciprocal act adhere and wholly give up our selves unto him; so that, the stronger is our faith, the firmer is our union; and by how much our union is more firm, by so much is our communion the more full. This, this is that which gives faith its excellency, (as it is in other graces Theological and Moral) even its object, and its act; *its object*, Christ, in the price he gives for satisfaction to Gods justice, the purchase he makes of salvation to his chosen, and the promises he tenders for application of both: All which, though secondarily indeed, they are the objects of love and hope, yet primarily and in a precedencie, the objects of faith.
- C
- D

Ans.

- E Those Officers are in highest honor, who are nearest to the Kings person; and thus is Faith a chief grace in dignity, as being nearest in place to the person of Christ. And as thus Faith hath its excellency from its object, so from *its act*; whose peculiar office it is to be the instrument of justification and salvation, in an applicatory act conveying the righteousness and life of Christ, to the soul and person of the Believer. Faith then it is which unites us unto Christ, and gives us possession of him, who is therefore said to *dwell in our hearts by faith*. Wherefore, if we would confirm our communion, we must strengthen our faith; and how is this, but by a frequent exercise of fervent prayer, a devout meditation upon the Gospels promises, and a

2d

Rom. 3. 25.
and 5. 1.

Eph. 3. 17.

wor-

Applicat.

worthy partaking the blessed Sacrament of the Eucharist, yea, all the duties of an holy obedience? Thus, even thus we confirm our communion with Christ in his fulness, *as our Head.*

I. By way of *Expostulation*, the more forcibly to woe and win the soul to Christ. Were it so, *O man*, that thou didst now possess all secular contentments, in the greatest confluence of this Worlds fulness; whether it be for riches, honor, pleasures, or whatsoever worldly men and carnal minds count most precious; yet how far are all these from sustaining the soul against the fears of an approaching death, the terrors of an accusing guilt, and the horrors of a future Judgment? all which the truly penitent and faithful soul can happily calm and silence, by vertue of that communion he hath in the righteousness and life of Christ. The creature then is insufficient to make man happy, seeing it is full of vanity; and man is insufficient to make himself happy, seeing he is full of sin: Needs therefore must he be involved in an eternal guilt and misery, unless Christ the Fountain of grace and happiness, uniting us to himself by his Spirit, doth give us a communion with him in his fulness. And now, *O man*, that thou mayst be united to him, and obtain a communion with him; hear what is the command of thy God, it is even this, *that thou believe on the name of his Son Jesus Christ*: yea, hear Christ himself in the Ministry of his Word, lovingly inviting thee with a *Come unto me*: Yet further, he hath made the Ministry of his Word to be an embassy of peace, in which he not only lovingly invites, but more graciously intreats, (so says the Apostle,) *As though God did intreat you by us, we pray you in Christs stead be ye reconciled unto God.*

1 Joh: 3. 23.

2 Cor. 5. 20.

Ez: k. 18. 30,
31, 32.

And if now, *O man*, neither the command of thy God will awe thee, nor the invitation of Christ move thee, nor yet his intreaties prevail upon thee; hear at last his patheticall expostulation by his Prophet, if not to thy conversion, yet to thy conviction: *O house of Israel, repent, and turn your selves from all your transgressions; so iniquity shall not be your ruine: Cast away from you all your transgressions whereby ye have transgressed, and make you a new heart and a new spirit; for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: Wherefore turn your selves, and live ye.* In the meditation of which words, suppose you heard (*Beloved*) this expostulatory Dialogue betwixt Christ and the Sinner.

Thus saith Christ: "See, see, *O man*, I who am thy Judge, proffer my self thine Advocate; I against whom thou hast sinned, proffer my self thy Saviour; and therefore why wilt thou die?"

The Sinner answers; I die, because the Law, the Minister of death, condemns me for my sin. "Ay, but I who have satisfied the Law, promise thee absolution upon repentance; therefore why wilt thou die? I die, because I have made a league with hell, and

and a covenant with death; and my soul is so fast in fetters and in prison, that I cannot come forth. "Ay, but I have vanquish'd and triumph'd over death and hell, and offer thee power to break that covenant and dissolve that league, and so return and live; and therefore yet why wilt thou die? I die, because I carry about with me a body of sin, a law in my members, which presseth me forwards into all impieties. "Ay, but I bring thee a regenerating
A "grace, to make thee a new heart and a new spirit; and therefore yet again, why wilt thou die? I die, because I was of old ordained of God to this condemnation, reprobated in his eternal decree. "Ay but, O foolish and perverse soul! I give thee my word, my oath, I have no pleasure in the death of the wicked: And therefore search not my Decrees which are secret, but see the truth of my Gospel revealed, which tells thee, that I came into the world to save sinners: And therefore, whilst I stretch forth mine arms,
B "flie not my embraces of love; whilst I tender thee my grace, resist not my Spirit. And if yet thou continue thy rebellion, I will not yet withdraw my compassion; but shall still bespeak thee, and all obstinate sinners in the Ministry of my word, saying, "Why will ye die; seeing I have no pleasure in the death of him that dieth? Wherefore turn your selves and live; cast away from you all your transgressions, and make you new hearts and new spirits; so iniquity shall not be your ruine.

C Now then, *O man*, be thou drawn from thy self unto Christ, by a gracious resignation of a holy faith: Cast off, O cast off the solicitations of thy dearest and closest corruptions, the strongest temptations of the World and the Flesh; and yield, O yield up thy will unto Christs scepter, captivate thy lusts to his power, dedicate thy soul to his Worship, and submit thy whole man to his sway and government: So shall his Spirit of *Union* be unto thee a Spirit of *Unction*; as of Union to incorporate thee
D into himself, so of Unction to consecrate thee to his service; yea, of Consolation too, to assure thee of thine heavenly inheritance, by vertue of thy Communion with him in his Fullness.

2. Administer we Comfort to the Faithful, amidst their private troubles of Soul, and amidst the publick calamities of the Church.

E 1. *Amidst their private troubles of Soul*: That, howsoever they may for a while walk in darkness, clouded with some distress of conscience, yet shall Christ the *Sun of righteousness arise upon their souls with healing in his wings*; and in a communion of his fulness, their souls shall be calm'd with a serenity of peace, crown'd with the joy of faith, refreshed with the preapprehensions of Gods glorious presence; and this as the clusters of the heavenly Canaan, as the earnest of their future inheritance, as the pledge of their eternal redemption.

1 Joh 2. 27.

Isa. 50. 10.

Mal. 4. 2.

Rom. 8. 23.

In

Eph. 3. 8.

Jam. 1. 5. 6.

1 King. 12.
26, 27, &c.

Dan. 3. 15.

Ps. 126. 1.

v. 2.

Col 3. 3.

Eph. 2. 19.

In all the faintings and languishings then of soul, this is the sustaining comfort of the faithful, that they have Christ neer at hand to succor and save them; with him they have a sacred communion in his *unsearchable riches* of grace and love; *riches unsearchable*, not as if they could not be found, but because they cannot be fathomed, an inexhaustible treasure: Of which as Christ is the Depositary, so is he the Dispenser; *giving liberally* to them that ask by prayer, and pray in faith.

2. *Amidst the publique calamities of the Church*; of which calamities, that of spiritual captivity is the greatest. Thus, when *Fero-boam* had usurp'd the Throne, this was Israel's captivity in their own land, that they must worship the Calves; lest, going up to *Jerusalem*, worshipping God according to his Word, should mind them too much of their revolt, and so bring them back in their allegiance to the house of *David*. Yea, the slavery of Soul was that made *Babylons* captivity more grievous to the Jews, then that of *Egypt*. In *Egypt* their Religion was free, though their Persons were in bondage: In *Babylon* they must either *fall down and worship* the Image, or be cast into the fiery furnace. Now, in this, or any other publique calamities of the Church, behold the comfort of the faithful: That sure they are, by vertue of the Churches communion with Christ as the Head, in his wisdom and power, grace and mercy; by how much her distress is the more grievous and mournful, by so much her deliverance shall be the more glorious and joyous. Thus, *when the Lord brought back the captivity of Sion*, (saith the Church in her Song of praise) *then were we like unto them that dream*. The deliverance was so sudden, and so strange, that it seemed to be not a vision of the day, but a dream of the night: The manner and method of Gods providence so wonderful, that, as if none could imagine it being awake, they are rhetorically said to dream it being in a sleep. And as this deliverance of the Church was wonderful and strange, so glorious and joyous; glorious to the astonishment of her enemies, joyous to the exultation of her friends; these acknowledging with praise, those confessing with envy, *the Lord hath done great things for them*.

3. Do we hereby declare we have communion with Christ, by denying our selves; by denying our own strength of reason, seeing he is our wisdom; denying our own merit of works, seeing he is our righteousness; denying our own lustful affections, seeing he is our Sanctification; and denying our whole selves, seeing he is our Redemption. Yea, see we to this, that we declare our heavenly communion by our heavenly conversation: Live we as such, whose *life is hid with Christ in God*; live as such, who profess a fellowship with the faithful, and expect society with the Angels; as such, who are *fellow-citizens with the Saints, and of the household of God*; yea, live we as such who wait for the glorious appearing of the Son of God,

and

and to be received into the heavenly Jerusalem, that City of Holiness, into which *no unclean thing shall enter.*

Rev. 21. 27.

Lastly, do we with enlarged desires and ravished affections, even with all the holy vigor of inflamed hearts, recount the great love, and extoll the due praises of our God, and of our Jesus, and of the good Spirit of grace, for all the great work of our eternal salvation, effectually applied in our Spiritual communion with Christ, as He is the Head of the body the Church, the beginning, the first-born from the dead, &c.

A

B

C

D

E

THE

THE SECOND SERMON

UPON

Coloff. 1. v. 18, 19.

He is the Head of the Body, the Church; who is the beginning, the first-born from the dead, &c.

Introduci-
on.
AGS 1. 10.

Eph. 4. 8.

Heb. 2. 10.

Col. 2. 15.

Verf. 14.



OUR Lord Jesus Christ he is ascended; and whilst we in devotion, as his Apostles in admiration, do gaze after him, see the solemnity of his triumph. Sin and Satan, Death and Hell, his and our mortal enemies, whom he vanquished in his Passion, and whom he scattered in his Resurrection, those he leads captive in his Ascension. It was indeed the manner of the Nations, most frequently and most solemnly practised by the Romans, to take the spoil of the enemy in the field, and after victory, to ride in triumph thorow the City. And thus the Apostle speaks of Christ, the Captain of our Salvation; having spoiled principalities and powers, *ἐδερύνκατον διαμβύσας*, he made a shew of them openly, leading them about in publick triumph; and then it was, that Christ did spoil Satan and the Infernal spirits, of all their principality and power; when he disarmed them of their weapons, and brake in pieces their ensigns, even the strength of sin, the curse of the Law, and the sting of death; of these he spoiled them in the open field of his Passion, where the battel was fought; he not giving up the ghost, till he had cancelled the hand-writing of Ordinances, and nailed it to his Cross.

And Christ, having thus vanquished and spoiled his enemies in *campo victoria* in the field of Victory, his Passion; he after Triumphs in his Cross, as in *sella Regia* or *currum Triumphali*, his Chair of State or Triumphal Chariot, in his Ascension. And being Triumphantly ascended, see him royally entertained into the heavenly places;

places; see a *Celestial Choe* of holy Angels, leading the host of Heaven to the Gates of *Sion*; Where they welcome *their* Lord, and our Jesus, into the heavenly *Jerusalem*; with that, or the like divine Anthem: *Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of Glory shall come in: Who is the King of Glory? The Lord strong and mighty, the Lord mighty in Battel. Lift up your heads, O ye gates, even lift them up, ye everlasting doors, and the King of glory shall come in: Who is the King of Glory? The Lord of Hosts, Jesus the Son of God, he is the King of Glory.*

Psal. 24. 7, 8,
&c.

Now, *the King of Glory*, Christ Jesus blessed for ever, he being entred; behold the Father entertaining him, with a plenary grant of his Petition, in that consecratory Prayer before his Passion: *Father* (says he) *I have glorified thee on Earth, I have finished the work which thou gavest me to do: And now, O Father, glorifie me with thine own self, with the glory which I had with thee, before the world was.* In full answer to this Petition, says the Father unto Christ, when entred into glory; *Sit thou on my right hand, until I make thine enemies thy footstool.* And our Lord and Saviour being thus exalted, *All the Angels of God, all the Host of Heaven*, they pay him homage, they acknowledge him their King; they fall down and worship him, worship him, as the *Head of the Body, the Church; who is the beginning, the first-born from the dead, that in all things he might have the pre-eminence; for it pleased the Father, that in him should all fulness dwell.*

John 17. 4 5.

Psal. 110. 1.

Heb. 1. 5.

Having done with the *first branch* of Divine Mysteries, *How Christ is said to be the Head of the Church*; we proceed to the *second, What the Church is, of which Christ is said to be the Head*; And for the Explication of this, we shall speak of the Church in these three particulars, its larger acception, its nearer relation, and its different adjuncts.

D 1. *Its larger acception*, as the Church of the Elect.
2. *Its nearer relation*, as the Church of the Redeemed.
3. *Its different adjuncts*, as visible and invisible.
1. *What the Church is*, of which Christ is said to be the Head; *in its larger acception*, as the Church of the Elect. In this extended sense, the Church compriseth the heavenly orders of the Angelical Hierarchy, who being of *the Elect* of God, are also of the Church of Christ; who is therefore called, *The Head of all principality and power.* The Elect Angels receiving their confirmation, as the Elect Saints their Redemption, by Jesus the Mediator.

Explic.

1 Tim. 5. 21.
Col. 2. 10.

E True it is, as concerning the Angels, that Christ he assumed not *their nature* in his Conception, and so neither did he sustain *their person* in his Passion; He took not on him, the nature of Angels, but the seed of Abraham, *ἐκ ἀγγέλων ὁμιλαμεθαί γε*, He took not hold on Angels, a *Metaphor* signifying an eager following after,

Heb. 2. 16.

and laying hold on one running away, to bring him back; or a catching him that is fallen, to recover him from the pit. This Christ did do for men, this, this he did not do for Angels; but as those which fell, sinned without a tempter, so they perish in their sin without a Saviour. But as for Elect Angels, St. Ambrose tells us, that they needed Christ, to preserve them from falling into sin, as men did need him, to free them from sin, into which they were fallen; and in this, St. Bernard joyns issue with St. Ambrose, affirming, *Qui hominibus subvenit in tali necessitate, Angelos servavit a tali necessitate*: He that succored men in such a necessity, saved the Angels from the like necessity. To all this, add we that of St. Augustine, *Quod in Angelis lapsum, ex hominibus redditum*; the number of those Angels which are fallen, shall be made up by those men whom Christ hath redeemed; all which expressions and opinions are several descants and glosses upon the Apostles words in his ἀνακεφαλαιώσασθαι τὰ πάντα telling us, *Of all things gathered together in one*, even in Christ, the Head of all Excellency, and the Center of all Unity.

Angels and Men, were indeed created happy, in that natural blessedness of Spiritual contemplation, but not in that supernatural bliss of the beatifical Vision. Which beatifical Vision, being the last end of the rational and intellectual Creature, could not be attained by any ordinary work of nature, but by some extraordinary act of grace; for to be, and to be blessed, is one and the same in none but God: And therefore, to be is from nature, but to be perfectly blessed, is from grace; as the last end of being, in a perfect communion with God, through Christ by love. So that, it is consonant to the Analogy of Faith, to believe and affirm, That the estate of the now blessed Angels, was at the first mutable and subject to alteration; and that, presently, by the supererogating grace of God thorow Christ, they became no longer subject to mutability and change; now inseparably adhearing to God, and so possessing perfect happiness; of whom our Saviour hath said διὰ πάντοτε βλέπειν, *They always behold the face of his Father which is in Heaven*. This benefit, then, the Angels have by Christ, that they are confirmed in their full and perfect union with God. Wherefore, *Let all the Angels of God worship him*, yea, and joyn we too with the Angels in that worship, as having communion with them in the same Head, even Jesus the Mediator; *who is the beginning, the first-born from the dead, that in all things he might have the pre-eminence, &c.*

2. *What the Church is*, of which Christ is said to be head; in its nearer relation, as the Church of the redeemed, and redeemed not onely in the infinite sufficiency, but also in the actual efficacy of his merit, yea, and effectual sanctification of his grace. For, observe, Christ he is according to the promise, *the Seed of the woman*; not in a common and carnal generation, but in a proper and spiritual conception, *conceived by the Holy Ghost*. And therefore Christ is not properly

Aug. Enchir.
c 62.

Eph. 1. 10.

Matth. 18. 10.

Heb 1. 6.

Gen. 3. 15.

properly the Head of all mankind, but of that part which is regenerated, by the same Spirit, by which he was conceived. So that, it is *effectual calling*, which constitutes the Church of Christ in actual being, as to its internal and essential form. Which Church is diversly defined and described by divers men, according to the difference of their faiths or fancies. To omit then the needless, and avoid the curious; we may thus define the Church of Christ to be, *The whole company of Gods Saints, called of God in Christ, out of the state of sin and death, into the state of grace and glory.* And this, in the Language of the sacred Scriptures, this is *Christs Spouse*, this the *Kings Daughter*, this the *Mount Sion*, this the *Heavenly Jerusalem*, this the *Mother of us all*, *Virgo virtute*, *mater prole* (so St. Ambrose) a Virgin indeed for purity, a Mother for fruitfulness; this the *Kingdom of Heaven*, this the *Body of Christ*, this the *Church Universal*, the *Church Catholick*, which is invisible, the object of Faith, and not of Sense; and therefore we say in our Creed, *I believe the holy Catholick Church.*

Which holy Catholick Church, as by S. Paul it is said to be *Columna Veritatis*, the Pillar of Truth; so by Solomon, *Columba Unitatis*, the Door of Unity. Indeed, the Church can be but one, because Christ her Head is but one; who is *the same yesterday, to day, and for ever.* The same (1.) *Objective*, in his Word; yesterday shadowed in the Law, to day shewed in the Gospel; the New Testament being claspt up in the Old, and the Old laid open in the New: The Old Testament and the New, like two concentrick circles, they differ in their circumference, yet agree in one center, and that center Christ. (2.) As Christ is the same *objective* in his Word, so is he the same *subjective* in his Attributes; his Wisdom, Goodness, Power, yea, dignity and authority; one and the same Shepherd of his Flock, one and the same King of his people, one and the same Head of his Church. (3.) The same *effective*, in the gifts and graces of his Spirit, in the power and efficacy of his Word, and of his Sacraments: Now *the light of the Gentiles*, as before *the glory of his people Israel*; as yesterday to *Abraham, Isaac, and Jacob*, so to day he is to as many as believe on him, *Jesus a Saviour.* And if thus but one Head, then necessarily but one Body; if but one Christ, then but one Church.

But one Church, however it receives its divers names of distinction, according to its different degrees of communion, as being either *militant* or *triumphant*: The Church militant *in tempore peregrinationis*, in the time of her sojourning here in fear; and the Church triumphant *in aternitate mansionis*, in the eternity of her dwelling with Christ in glory, (so S. Augustine.) Militant is that part of the Church which is on earth, still fighting in a continued warfare against the flesh, the world, and the devil: Triumphant is that part of the Church which now rest from their labours, who by the power of Christ

1 Cor. i. 2.
Rom 8, 30.

1 Tim 3. 15.
Cant. 6. 8.

Heb. 1. 3.

Luke 2. 37.

Aug. Enchir.
c 36.

Rev. 14. 13.

Rev. 7. 9, 15.

Aug. *ibid.*

Psal. 45. 13.

Eph. 5. 27.

Rom. 5. 12.

Christ have vanquish'd the powers of darkness ; and therefore with victorious *palms* in their hands, clothed with the *robes* of glory, they stand continually before the throne of God, and serve him in his temple. Both these, the Militant and Triumphant, make up one Church Catholick ; one now in *vinculo charitatis*, in the bond of charity ; and shall be for ever one in *consortio eternitatis*, in the fellowship of eternity.

But further, this *Catholick Church* with which we have communion with Christ, as she is *Columba Unitatis*, the Dove of Unity, so *Columba Puritatis* too, the Dove of Purity ; she is the *holy* Catholick Church. Though on Earth, indeed, she be encompassed with many infirmities, overshadowed with many afflictions ; yet is she the *Kings daughter*, all glorious within ; indued she is with Christs holy Spirit, adorned she is with his holy Graces, clothed she is with his perfect Righteousness. Holy the Church is, (1) In Christ her Head, who is perfectly holy, even holiness it self. (2) Holy she is in her Triumphant part, which is made compleat in Holiness, *sine ruga aut macula*, without either wrinkle or spot ; without either wrinkle of imperfection, or spot of uncleanness. (3) Holy she is in her Militant part also ; holy by sanctification partially, and by imputation of Christs Righteousness perfectly ; so sanctified she is, not as to be free from all abiding of sin, that's for the estate of glory ; but so, as to be free from the reigning of sin, that's for the state of grace. Our holiness in this life, it is but inchoative, and in part, *in fieri*, not *in facto* ; our perfection of holiness shall not be till our consummation in happiness ; and when we shall be made compleatly happy, then shall we be made also perfectly holy.

Thus, you have seen what is the Church of Christ in its larger acception, and in its nearer relation : In its larger acception, as the Church of the Elect, the Elect Angels, and Elect Saints ; in its nearer relation, as the Church of the redeemed ; redeemed in an effectual communication of Christs fulness, as he is the Head : The Head of the Body the Church, &c.

3. What the Church is, of which Christ is said to be the Head ; in its different adjuncts, as visible and invisible. The Church Catholick, or Universal (not being generic, but *integraliter Universalis* ; the Universal Church, as we say, the Universal World) as it is aptly distinguished according to its different states into the Church Militant and Triumphant, so is it distinguished no less aptly, according to its divers adjuncts, into the Church visible and invisible : Which distinction being observed to be, not a distribution of the *Genus* into its *Species*, nor of the whole into its parts ; as if either one Church, or one part of the Church were visible, and another invisible ; but a distinction of adjuncts to the same subject. This being observed, we may the better answer and retort the Arguments of the *Romish* adversary, in the great contest concerning the *visibility of the Church*.

To

To be invisible, is an affection of the Catholick Church, in respect of its internal and essential form : To be visible, is an affection of the same Catholick Church, according to its form external and accidental. The internal and essential form of the Church, consists in union with Christ, through the Spirit, the object of Faith, and not of Sense; in which regard, the Church must needs be invisible. But now, the external and accidental form of the Church, is the Ministry of the Word and Sacraments, with a publick profession of the true Faith of Christ; and in this, the Church must needs be visible, yea, by how much that profession and Ministry is the more publick and pure, by so much is the Church, the more conspicuous and glorious.

A

The Church then, as it is visible, may be thus defined; to be, *The whole company of men and women professing the Faith of Christ, in the sincere preaching of the Word, and right administration of the Sacraments.* (And this is the definition of the Church, according to its external and accidental form; that definition before given being according to its form Internal and Essential;) and by this we may understand, how men are said to be of the Church, and to be in Christ, either by outward profession, or by inward sanctification; that, an external, this, an internal communion; by the outward profession of an external communion only, *is the Formal Hypocrite*; by the inward sanctification of an internal, as well as the outward profession of an external communion, *is the Truly Regenerate.*

B

C

Many there are then, who bear the name of *Christians*, ay, and of *Catholicks* too, who yet are in Christ, but as *withered branches in the Vine*; yea, they are in the Church, as *Wens in the Body*; not in a vital and internal communion, but in a formal and external profession. Thus, speaking of the Authors of Heresie, and Heads of Faction, which separated themselves from the communion of the Church. *They went out from us* (says the Apostle) *but they were not of us; for if they had been of us, they would, no doubt, have continued with us; but they went out, that they might be made manifest, that they were not all of us.* They went out from us, as to the external and accidental form of the Church, as it is the visible company of Professors; but they were not of us, as to the internal and essential form of the Church, as it is the invisible Body of Christ.

D

E

Very fitly then, is the *visible Church* compared in Scripture unto a *field*, in which there grows up together, *Wheat and Tares*, to a *floor*, on which there lies together, *Corn and Chaff*, to a *dragnet*, in which are contained *good Fish and bad*; for that, in the Church, as it is visible, there are Hypocrites mixt with true Believers, the wicked with the godly: And therefore, the Apostle compares the visible Church to a *great house*, where there are not onely *vessels of Gold and of Silver*, but also of *Wood, and of Earth*; yea, *some to honor, and some to dishonor.* Thus in the visible Church, there are not onely

John 15. 2, 6

1 John 2. 19.

Matth. 13. 29,

30.

Matth. 13. 12.

Matth. 13. 47.

2 Tim. 2. 20.

strong

Rom. 2. 5.

strong Believers, but also weak Christians; not onely those who are more eminent in the gifts and graces of the Spirit, but also, those who are weaklings, and of less spiritual abilities then others: Yea further, as there are *some to honor*, that is, some who through the Election of Grace, shall at last inherit eternal glory; so, *some to dishonor*, that is, some who through their impenitence and hardness of heart, treasure up to themselves wrath against the day of wrath; and shall be plunged in eternal misery. And thus ye have seen in its several particulars, *What the Church is, of which Christ is said to be the Head.*

Eph. 4. 4.

Acts 4. 32.

Col. 3. 14.

1 Cor. 10. 17.

3. *How the Church, of which Christ is the Head, is said to be a Body, viz.* Especially from the communion of the faithful as Members; a communion so near, that they are all said to have but *one Spirit*; yea, *one heart*, and *one soul*; and all this from the efficacy of love, that *bond of perfectness*, and knot of unity. A Sacramental representation of this Mystical Communion, is given us in the holy Eucharist, according to that of the Apostle, *We being many, are one Bread, and one Body*; for we are all partakers of that *one Bread*: That Bread, which exhibites to us the flesh of Christ, our quickning and enlivening Food. Food not which we convert by any carnal digestion, into the nature of our body; but, which converts us by a spiritual operation, into the nature of Christs Body; making us to be heavenly and spiritual, as he is spiritual and heavenly. We change not it, but it changeth us; for so is the powerful operation of spiritual Food, to convert into the nature of its self; action still following the stronger force, and spirituals are more powerful then corporals, grace more active then nature.

Eph. 4. 16.

Vers. 13.

Gal. 3. 28.

By vertue of this communion of the Faithful, the Church is said to be *Corpus compactum & connexum*, a Body fitly joyned together and compacted, no rents of Schism, but every member hath its proper place, and its peculiar connexion in the whole; and this, *Till we all meet in the unity of the Faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.* *Unto a perfect man*, this does intimate the near and full communion of Christs Church, all the Faithful being as one political person in Christ; according to that, *There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, but all are one in Christ Jesus*; and it is not *ē*, but *ēs*. not one Body, but one Person. Now, to grow up to a perfect man, according to the measure of the stature of the fulness of Christ, is the increase of the Church, till consummate in its communion of Members, and fulness of perfection; which shall be at the last day, when the whole number of the Elect is gathered; and so Christ in the Church, and the Church in Christ have mutually their *αύξησις*, their compleat growth, like that of the Head in the Body, and the Body in the Head, and all, in one political person, and perfect man.

To

A To close then, such is the communion of the Faithful, one with another as Members, and all in Christ as their Head, that he who by Schism separates from the Church (though never so seeming a Saint) he cuts himself off from Christ; and in the prosecution of this separation, though he should zealously give up his life unto death, his goods unto the spoil, his body unto the fire; yet all this would not be *fidelis corona*, but *pæna perfidiæ* (as St. Cyprian speaks) not a crown of Faith, but a punishment of unfaithfulness; the suffering not of a Martyr, but of a Malefactor. For, let the cause be what it will, to die in Schism without the Pale of the Church, is to perish in sin without the Gate of Heaven. Indeed, as the Branch withers, which is broken off from the Root; the River dries up, which is cut off from the Fountain; so the Soul shall perish, which is divided from Christ. And that Soul is certainly divided from Christ the Head, which separates from the Church, which is his Body: *His Body in a communion of the faithful as Members.*

1 Cor. 13. 2, 3.
Cypr. de U-
nit. Eccles.
n. 12.

B Here it will be a seasonable service, to resolve you these four Questions.

1. Whether the Church of Christ on Earth, may totally fall away?
2. What is meant by that common saying, That, out of the Church there is no Salvation?
- C 3. What have we to answer those, who say, We have no Church?
4. Seeing we are to hold communion with the Church, how may we know which is a true Church, with which we may hold communion?

D First, *Whether the Church of Christ on Earth, may totally fall away?* We see in the World such a general defection from truth and holiness, that some may haply propose this Question, as well worthy our present resolution. Indeed *Polytheism*, a worshipping many gods, hath ever been an argument for *Atheism*, a not worshipping any God: And in these our days, whilst men see so many Religions, they (not knowing which to chuse) think it best, to be of no Religion; and whilst they behold the eager opposition of Churches, all professing Christ, they are ready to question, whether indeed Christ hath now any Church. But to stop the mouths of *Atheists*, and confirm the Faith of true Christians, I shall resolve unto you this
E *Quære, Whether the Church of Christ on Earth, may totally fall away?*

Quest. 1.

To which I answer. Some particular and visible Churches of Christ have, and still may fall away; but the universal and invisible Church, the Body of Christ cannot.

Ans.

And this stability of Christs Church is founded upon the immutability of Gods Covenant; his promise cannot fail, and therefore

his Church cannot perish. In all her variety of states and conditions, *Non mutat voluntatem, sed vult mutationem*, (so the Schools from the Master of the Sentences, and he from St. Augustine,) When God alters his work, he changeth not his will, but wills those changes; so, as to establish his promises: Amongst which promises to his Church, observe that, *The Gates of Hell shall not prevail against her*. And again, *Lo, I am with you*, saith our Saviour; what onely for a short time? No, it is for a long date, *alway*; even unto the end of the world. Indeed, to suppose the Church to fall totally from grace, were to separate Christ from being Head, and to divide him from the Body; and so make him who is the fulness of perfection, to be himself imperfect.

Matth. 16. 18.

Matth. 28. 20.

Eph. 1. 23.

Of particular visible Churches indeed, we say, That they have, and may fall away; so did the Church of Israel in the time of *Elijah*, so hath the Church of *Ephesus*, of *Antioch*, of *Jerusalem*, and many other particular Churches, they have fallen away; yet the Universal hath not. But still in the height of Heresie, there have been some to profess the truth; in the deepest Apostacy, some to hold fast unto Christ, and the purity of his worship. Thus in the time of *Arianism*, when (as St. Hierom tells us) *Ingemuit totus orbis, & se Ariannum esse miratus est*: The whole World groaned, and wondered to see it self become *Arian*, yet then there was an *Athanasius* to be *Arianorum Malleus*, the Hammer, and Hammerer of the *Arians*; yea, there were stout Professors of the Truth, in the several parts of the Earth; true *Propugnatores fidei*, the Churches Champions for the Faiths defence. Yea see, when the whole World wonders after the Beast, even the Princes of the Earth dread his power, court his friendship, adore his greatness; yet even then, God hath a remnant left, *A remnant which worship him in Spirit, and in Truth*.

Rev. 13. 5.

But further yet, I observe, The old Adversaries of the Protestant Faith, the Papists, they take advantage of our present distractions; and whilst our Church labors under an Eclipse, they seek to gain Proselytes by this Argument, *viz.* Necessary it is to be of some Church, for it is a truth received on all hands, That out of the Church there is no Salvation; and now as for the Church of *England* (say they) where is it? or, what is it? That hath ceased to be, but the Church of *Rome*, that continues in her ancient glory: So that, unless now you will be *Roman Catholics*, you can be of no Church; and if you be of no Church, you can expect no Salvation.

Quest. 2.

Wherefore to discover the subtlety, and overthrow the strength of this Argument: I shall resolve this Second Quare, *What is meant by this ancient truth, and common saying, That out of the Church, there is no Salvation?*

Ans.

Answer. It is meant of the Church Universal, not of this, or that,

or

or any other particular Church. There is no particular Church on Earth, but may under a cloud of persecution cease to be any longer visible, in respect of the outward Ministry of the Word and Sacraments; and yet continue to be of the Church Universal, the Body of Christ in the inward sanctification of the Spirit and Grace. So that, when we say, Out of the Church there is no Salvation, it is not spoken of the Church of *Rome*, any more then of the

A Church of *France*, or of the Church of *England*, or of any other particular and National Church on Earth: But it is spoken of that *Una Sancta & Catholica Ecclesia*, That one holy and Catholick Church, the Body of Christ; for that out of it indeed there is no Salvation.

And therefore do the Ancients make *Noahs* Ark, a Type of the Church; for that, as all within the Ark, so all within this Church are saved; and as all without the Ark, so all without the Church are destroyed, *Per portam Ecclesia intramus in portam Paradisi* (so St. *Augustine*) through the door of the Church, we enter the Gate of Paradise; and as the same St. *Augustine* observes well, He that hath not the Church for his Mother, cannot have God for his Father; and he that hath not God for his Father, cannot have Christ for his Saviour, and without Christ there is no Salvation. For, as that which is not of the Body, does not receive life Natural from the Head; so he that is not of the Church, does not receive life Spiritual from Christ.

C We proceed then to the resolution of our *Third Quare*, *What we have to answer those, who say, we have no Church? viz.*

D That a Church does not then cease to be, when she ceaseth to be glorious; but is visible in her constant sufferings, when not visible in her publick Ministry. Be it so then, that we cannot shew the rich Plate on the Cubbard, yet we can shew it cast into the Furnace; and do but wait the Artists time, and it shall come out more refined and beautiful. The Church is the *Kings Daughter*, though clothed in Raggs, though covered with contempt, yet *all glorious within*. Tell me, is not the Church then most truly eminent, when most eminently suffering for the Truth? Innocency is more illustrious upon a Dunghil, then injustice on the Throne; Faith and Truth more honorable in a Dungeon, then Schism and Superstition in the Temple; wherefore, there Christ hath his Church, where Truth hath her Martyrs. And let not then, any insulting *Romanist*, say, Where is your Church? in contempt and scorn; whilst we can point him to those who give Testimony to the Faith, by their innocency and sufferings.

E To close with the *Fourth Quare*. *Seeing we are to hold Communion with the Church; how may we know which is a true Church, with which we may hold communion?*

Gen. 6. 16, 17, 18.

Quest. 3.

Ans:

Psal. 45. 13.

Quest. 4.

Answ.

Answer. By these inseparable and infallible Notes, a sincere Preaching of the Word, a right Administration of the Sacraments, and a firm Profession of the Faith: All which, by how much they are the more or the less perfect, by so much is the Church the more or the less pure.

Luke 22. 53.

Heb. 10. 25.

John 20. 19.

Rom. 16. 19.

Mark 14. 15:

Matth. 18. 20.

And now *blessed be God*, even for ever blessed be his holy Name, that he is pleased to vouchsafe us here, the visible face of a Church, amidst the Churches so many blind-foldings and buffetings, in this her enemies *hour, and power of darkness*. But because I know many of you come from far, having your habitations where are no Churches, no Churches as to the right Administration of the Word and Sacraments; therefore, let me minde you of what St. Paul admonisheth you, *Not to forsake the assembling your selves together*, but to meet in a private participation and communion of the Ordinances, where you cannot have them in publick. And in so doing, fear not the guilt or reproach of a *Conventicle*; for be assured, That it is not a *Conventicle*, where Religious persons meet in private Administrations of Publick Forms, but where Faction meets in the Administration of Private Forms, opposite to Publick Order.

The Apostles we finde in a Private Meeting, *With the doors shut for fear of the Jews*; yea, the Primitive Saints had their *Crypta*, their secret places for Private Worship, for fear of their Persecutors. It is not then so much the place of worship, as the form of service, which makes the *Conventicle*; even, when that service is opposit to the established order of the Church, whether the place be private or publick. Be it so then, that we are reduced to the persecuted condition of the Primitive Saints, when their salutations run to *Aquila and Priscilla, and the Church in their House*. Be it so, that we are forced to celebrate the Eucharist, as our Saviour did institute it, in some inward or *upper Room*. Be it so, that whilst Heresie declaims in the Pulpit, Truth be driven to the Desk; yet know, wheresoever we finde the Word truly preached, the Faith sincerely profest, the Sacraments rightly administred; there we finde a visible Church, with which we are to hold communion: For that, Christ hath there promised his gracious presence; who hath said, *That where two or three are thus met together, in his Name, he will be in the midst of them*.

Thus we have done with the Explication of the *first general part, The description of Christ*; in the Dignity and Office of Mediator, *As the Head of the Body, the Church*. I should proceed to the *Two-fold Relation*, from which this Description is raised, that of Creator, *As the beginning of all things*; and that of Redeemer, *As the first-born from the dead*. And having opened unto you the Twofold Relation, from whence the Description is raised, I should proceed to the *Threefold Reason*, whereby it is argued: First, From the *final* moving

moving cause, *That in all things he might have the pre-eminence.* Secondly, The *efficient* ordaining cause, the good will and pleasure of the Father. And thirdly, The *formal* constituting cause, *the fulness of perfection dwelling in Christ.* These particulars, seeing I cannot enlarge upon in Explication, give me leave lightly to open by way of *Paraphrase*, that so I may proceed to Application.

A Know, then, *Christ is the Head of the Body, the Church*, as he is *the beginning, the first-born from the dead*; that is, the Author of nature, grace, and glory; the Fountain, as of life natural, so of life spiritual, and life eternal; not onely the Creator and Preserver of the living, but also the Raiser and Restorer of the dead. The first that rose to an immortal and incorruptible life, and the Author as well as the Exemplar of all that shall rise to the like life, incorruptible and immortal. And wherefore this, but that, *In all things he might have the pre-eminence, Tam in γένεσι, quam in πύργω γένεσι,*
B as well in the Creation and natural estate of the World, as in the Redemption and Spiritual estate of the Church. Whether it be in Creation or Redemption, in Conservation or Restauration, in Grace or in Glory, in Earth or in Heaven, in Time or in Eternity; in all, *Primus tenet, He hath the pre-eminence.*

But by what ordaining Power and Authority, doth he obtain and possess this Dignity? Why, it is *in αὐτοῦ τὴν εὐδοκίαν* the good will and pleasure of the Father; who, to this very end, that Christ might be King and Head of his Church, Lord Paramount above all principalities and powers, he hath communicated to him *all fulness*: All fulness of wisdom, grace, power, and of the Divinity itself; and this fulness, is not that of the Vessel, but of the Fountain, it *dwells in him*: So that, though of his fulness *do we all receive*, yet is not his grace to be exhausted; he imparts his grace, as the Sun his light, without diminution of his fulness; which fulness he hath *as Head of the Body, the Church, &c.*

Joh 1. 16.

D 1. By way of Admonition, that, as in the Body there is a diversity of Members, and in the Members a diversity of Functions; yet in those divers Functions and different Members, there is a mutual communion, and a perfect concord; the less honorable not invading the office of the more noble, nor the more noble contemning the use of the less honorable. So ought it to be in the Church, where every one of the Faithful, as a member, hath his office, his gift, his function from Christ; not so much in a regard to himself, as in a relation to the whole community, in which he hath his proper station, order, and degree appointed him of God; which who-soever by emulation disturbs, or by ambition violates, he prophanes the Ordinance of God, and sins against the goodness and wisdom of his Providence. And, as the hand usurping the office of the Eye, or the Foot invading the Function of the Hand, this Schism must needs tend, both to each Members, and the whole Bodies
E destruction.

Applic.

Rom. 12. 4.
1 Cor. 12. 12,
&c.

Pfal. 77. 23.
Epil. Winton.

destruction. Thus is it in the Church of Christ, if the Mechanick shall invade the office of the Minister, the Subject usurpe the office of the Sovereign: It, instead of *the people led like sheep, by the hand of Moses and Aaron*; wicked men shall invert the order, and make *Moses and Aaron* to be led like sheep by the hand of the people: Sure this Schism in the Body Mystical (to say no worse) like that in the Body Natural, it must needs be dangerous and destructive to the whole; even destructive to the people, as well as to *Moses and Aaron*, to Magistracy and Ministry, even the State Civil and Ecclesiastical. A

Heb. 12. 23.

2. Whatsoever is others Schism, see we to our own sincerity, that we be true Members of Christs Body; which Body of Christ admits of no withered hands, no wooden legs, no prophane persons, no formal Hypocrites; but such as are truly justified through the Blood of Christ, and sanctified by his Spirit of Grace. *Quid facit in domo fidei perfidum pectus* (so St. Cyprian) What hath an Apostate to do with the household of Faith? What hath a stranger to do with the Covenants of Promise? What hath the prophane person or Hypocrite to do, with the Body of Christ? which is none other, then, *The general assembly, and Church of the first-born, whose names are written in Heaven*. If we are Members of Christs Body, where is our conformity to him in holiness? where are the vital operations of his Spirit? where the quickning power of his Grace? Wherefore know, amongst the many symptoms of life, there are none more sure, then those of Sense: So that, hereby we testifie our selves to be living Members of Christs Body, by a sense of our own sin with hatred and detestation, and by a fellow-feeling of our Brethrens sufferings with tenderness and compassion; indeed, he who hath no fellow-feeling, can be no fellow-member, no lively part of Christs Body. B

Eph. 4. 15.

Col. 2. 19.

Now, if by these symptoms of Spiritual life from Christ, as the Head; we can evidence to our selves that we are living Members of the Church, as his Body: Then, be we further exhorted, to live as such who profess a communion with that Body, whereof Christ Jesus is the Head. But how this? why, it is by observing St. Pauls direction, even, *In growing up into him in all things, who is the Head, even Christ*: This is that the Apostle calls aright, an increasing *with the increase of God*: With the increase of God, that is, with all divine and spiritual growth, in true Faith, fervent Love, firm Hope, and sincere Holiness, even in all saving Graces; which is therefore called the increase of God, because he is the efficient cause in his Blessing, and he is the final cause in his Glory. C

3. From the so near union of the Members with the Head, of the Faithful with Christ; doth flow forth most divine comfort to the languishing Soul, in the midst of inward temptations, and outward afflictions. D

First, E

First, *In the midst of inward temptations*: When we rightly apprehend the wisdom and goodness of our God; the love and mercy of our Jesus, in this Mystery of the Head, being made conformable to the Members, *Christ in all things like unto his Brethren*; that, *he might be a merciful and faithful High Priest, in things pertaining unto God*; and so, *Was himself tempted, that he might be able to succor them that are tempted.*

Heb. 2. 17, 18.

- A Doth Satan then pursue the Soul with continued suggestions; renewed temptations; which neither a watchful care can avoid, nor yet fervent Prayer doth remove? If so, This is our comfort, that, such an High Priest, such an Head, such a Saviour we have, *As is touched with a feeling of our infirmities. Touched not onely per apprehensionem, but also per experientiam*; not onely by his divine knowledge as God, but also by his humane experience as man; for that, as it follows, *He was in all points tempted as we are, yet without sin.*
- B Now, from Christs being touched with the feeling of our infirmities, it is the Apostles inference, That we therefore *come boldly* (even in an humble confidence) *unto the throne of grace, that we may obtain mercy, and finde grace to help in the time of need*; for that, thus doing, Christ shall speak to the Soul, what he once spake to St. Paul, in his spiritual conflict: *My grace is sufficient for thee*; and thereby, *My strength shall be made perfect in thy weakness.*

Heb. 4. 15.

Heb. 4. 15.

Veil. 16.

2 Cor. 12. 9.

- C Secondly, *In the midst of outward afflictions*: By vertue of that near union betwixt the Head and the Members, Christ and his Church, the afflictions of the godly reach even unto Christ. Thus says our Saviour, *I was an hungred, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me.* Oh the inconceivable love of Christ! And Oh the divine comfort of the Soul! in this communion between Christ and the Faithful: As the Faithful communicate with Christ in his benefits; so Christ he communicates with the Faithful in their sufferings: As wisdom, righteousness, peace, joy, life, glory, are such wherein the Faithful communicate with Christ; so hunger, thirst, nakedness, sickness, imprisonment, are such wherein Christ communicates with the Faithful. And what is the ground and reason of all this, but the union of Christ, and the Church, like that of the Head and the Body? So that, though the Faithful man be in himself never so poor, yet in Christ he is abundantly rich; though in himself never so despicable, yet in Christ he is highly exalted; though in himself never so miserable, yet in Christ he is eternally happy.
- E And so again, *vice versa*; Our Lord Jesus Christ, though in himself never so rich, yet in the Faithful he still suffers poverty; though in himself never so glorious, yet in his Saints he still suffers ignominy; though in himself never so highly exalted, yet in his Members he still suffers contempt.

Matth. 25. 35, 36.

Now,

Heb. 12. 1.

Rom. 8. 17.

Now, who rightly apprehends, and considers, that Christ himself, not onely hath suffered for him as his surety, but also still suffers in him as his Head: who is it that rightly considers this, but will, as the Apostle exhorts, *Run with patience the race that is set before him, looking unto Jesus the Author and Finisher of his Faith?* For that, if we suffer with Christ, we shall also be glorified together with him. With him, *Who is the Head of the Body, the Church; the beginning, the first-born from the dead, that in all things he might have the pre-eminence: For it pleased the Father, that in him should all fulness dwell.*

Halleluiah,

THE



A
THE FIRST
SERMON
UPON
PSAL. 27. 4.

B *One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his Temple.*

C **N**othing is more dismal then darkness; so that, midnight dangers are the most dreadful. Oh the sad distress then of Gods children and chosen, when so clouded in their sufferings, that they see no succor! But then, even then how does their piercing eye look through storms and tempests, and behold the *Sun* behind the Cloud, behold Gods face through the Worlds frowns, and in his favor find light and life, when the outward man discerns nothing but darkness and death? Thus *David*, he quells his fears and triumphs by faith, saying, *The Lord is my light and my salvation, whom shall I fear? The Lord is the strength of my life, of whom shall I be afraid?* But where hath *David* this courage, from whence this confidence? Why see, he takes Sanctuary, he flies to the horns of the Altar, he seeks shelter under the *Cherubims* wings; Gods presence is his protection, Gods house his fort and tower, yea his comfort and delight; by way of excellency it is his *Unum*, his one thing: *One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord, &c.*

E See *David* here right according to his own Emblem, even as the *Hart panting after the water-brooks*: As the *Hart*, so he wounded and pursued; wounded with distress, and pursued with danger, he pants after the water-brooks, eagerly longs after the refreshing comforts of Gods Sanctuary.

Introduct.

v. 1.

Pf. 42. 1.

Division.

In the Division of the words, observe two general parts: *Dauids Petition*; with its *Divine Reason*. 1. *Dauids Petition*; *One thing have I desired of the Lord, that I will seek after, that I may dwell in the house of the Lord all the days of my life*. 2. The divine reason of *Dauids Petition*; *To behold the beauty of the Lord, and to enquire, &c.*

In the first General observe two Particulars; the Object, and the Acts. The Object; 1. Emphatically asserted to be *unum*, one thing. 2. That one thing expressly described to be this, *That I may dwell in the house of the Lord all the days of my life*. This the Object. Secondly, the Acts; they are two: The one speaks the *inward affection*, that of desire; the other speaks his *eager prosecution* of what he desired, in seeking after it: *One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life*. A

This is *Dauids Petition*, to which he is moved by a twofold reason; of Delight, and of Devotion. 1. Of Delight, relating to the types and the antitypes, the shadowing figures and glorious mysteries, even a *beholding the beauty of the Lord*. 2. That of Devotion, relating to the Oracle and the Altar, the Incense and the Sacrifice; to which answers our Preaching, and Prayer, with the Administration of the Sacraments: And this *David* calls, a *visiting*, or an *enquiring into Gods temple*. B

Thus the wounded Hart pants, thus *Dauids* troubled soul longs, and longing breaths forth his distress, concentrated in this Petition; *One thing have I desired of the Lord, &c.* C

Explic.

First General, *Dauids Petition*; and therein the Object, emphatically asserted to be *unum*, one thing. In the beginning of the Psalm *David* keeps an Audit of his Souls accounts, reckoning up the large incomes and lasting treasures of Gods bounty, grace and mercy; the sum whereof is this: *The Lord is my light and my life, my strength and my salvation*. And now, where shall *David* design his presence, but where is his light? where shall he desire his person, but where is his strength? where shall he wish his soul, but where is his life? and where shall he fix his habitation, but where is his salvation? even in communion with his God; and this especially in the holy Worship of his Sanctuary. No wonder then, if above all things he desires and seeks after this *one thing, to dwell in the house of the Lord, &c.* D

Tert. de pzn.
Ila. 57. 20.

There are *quos interpellat ad desiderandum finis ipse desiderandi*, says *Tertullian* well: There are those, whom the end of one desire provoketh to another; fluctuating souls, whose motion is that of a *troubled Sea* in continual waves; and no wonder if the *Needle* flit up and down the Compass, whilst it is not fixt upon his *Pole*: So, no wonder if the mind of man wanders in multiplicity of desires, whilst 'tis not fixt upon *Dauids unum*, his *one thing*, the enjoyment of his God. We are here *strangers and pilgrims*; The soul then pursuing sensual delights, may haply find some lane for a nights lodging, but no

1 Per. 2. 11.

no

no house to make its home, no object to make its center. Our right habitation can there only be, where is our true contentation; our repose, where is our rest; and that is God; and this by communion with him in Christ: which communion with him in Christ, we have in his ordinances; and Christs ordinances are in Gods house. *Gods house*, then is that *one thing* above all things, which most conduceth to the good of souls, yea and welfare of States: For, no Nation ever prospered, in which Gods house was prophaned; and when judgment reacheth the *Sanctuary*, who shall secure the *City*? *The Prayers of the Church* are the prosperity of a People, whose united force is beyond that of men and Angels; it prevails with God, it overcomes the Almighty, *not letting him go without a blessing*.

Ezech. 9. 5, 6.

Pl 75. 3.

Gen. 32. 26.

Eph. 2. 3.

But from whence is the Churches unity? why from Loves union: From which union of love it is, that the faithful become: *συνωμοῖσι, συναληθινόμοι, συμπολιταί, fellow-members* of the same mystical body, *fellow-heirs* of the same eternal Kingdom, *fellow-citizens* of the same heavenly Jerusalem. Yea, such is the communion of love, as not only makes many one, but also one many: hereby, *εἰς γίνεται πολλοῦς*, (so *S. Chrysostom*) love not only combines ten thousand into one; but also multiplies one into ten thousand: For, look how many lovers a man hath, so manifold he is; he hath so many eyes to see for him, so many ears to hear for him, so many feet to go for him, so many hands to work for him, so many tongues to speak for him, and so many hearts to pray for him, Thus the prayers of the Church by a *communion of love* become each mans in particular, which are all theirs in the general. And this is the incomparable benefit of the Churches *Liturgy* generally received, that each one hath ten times ten thousand together imploring at the Throne of grace, for that blessing he singly sues for.

Oh the sweet delight of those Closet-contemplations! when we could take a view of all the Congregations in *England*, at one time of the *Lords day*, in one place of the *Lords house*, in one posture of bended knees, and of lift up hands, and eyes, and hearts, breathing one Prayer, and closing one *Amen*! Oh how lovely were this in the sight of Angels, how acceptable in the presence of God, thus at once in an united force to *wrestle* with him for a blessing, as did *Jacob*! And as such the Prayers, such also the Praises of the Church, the *Militant* being Eccho to the *Triumphant*; *Holy, holy, to Holy Lord God of Hosts*, that Song of the Cherubims in heaven, and of Saints on earth.

Gen. 32. 14.

Isa 6. 3. & so in the Te Deum.

Oh! had we this sacred Unity, how soon would vanish our hateful Divisions! O that all mens Ambitions and Covetousness were concentrated in the Unity of *David's* desire, to enjoy God in his Sanctuary, to dwell in his house, and devote themselves to his holy worship! This the first particular of *David's* Petition, as to the *Object*, emphatically asserted to be *unum*, one thing.

Luke 18. 7.
Ezek. 44. 24.
Psal. 105. 15.
Mal. 3. 8.
John 2. 16.
2 Sam. 7. 5.

Isai. 66. 1.

Psal. 102. 19.

Psal. 26. 8.

Mark 11. 17.

2. We proceed to this *one thing*, as it is *expressly* described: *A dwelling in the house of the Lord*. Of all the creatures, God still hath some whom he calleth his; as separate by a particular dedication and sanctification to himself. Thus of mens persons, some are his *elect* and *chosen*; of times and seasons, some are his *Sabbaths* and *feasts*; of servants and attendants, some are his *Prophets* and *Ministers*; of goods and chattels, some are his *Tithes* and *Oblations*: And thus of places and habitations, some are his *Temples*, some are his *Houses*; in which Houses and Temples, places dedicated to Gods worship and service, he vouchsafes to dwell; not as thereby confining his presence, but therein declaring it.

For most true it is, God hath no bounds of himself, but himself; his essence is infinite for immensity and omnipresence, as well as for majesty and omnipotence; *He hath heaven for his Throne, and earth for his footstool*; and therefore is not contained in Temples made with hands. Seeing God then is not inclosed within walls; nor confined by place, how is he said to be in his Temple, as in his house? Why, it is not to denote him contained, but present *as rex in regno, &c. ut rex in regno*, as *Philo Judaeus* gives the short, yet full resolution; God is present every where, as containing all things, not contained himself. And so though in the immensity of his *omnipresence*, his being is in all places, yet in the manifestation of his *gracious presence*, his dwelling is more especially in his Temple; and this in the holy ministrations of his Word and Sacraments.

And thus hath God his house on earth, as well as his house in heaven; which two have so good a *correspondency* in a communion of things, that they have their *analogy* in a communication of Names; And therefore as we finde in Scripture, *heaven* is called *Gods sanctuary*, so Gods Sanctuary may be called *Heaven*. And thus however men despise the house of Gods worship, yet is it the *place where his honour dwelleth*; yea, as his house above, is *caeleste solum*, earth in heaven; so his house below, it is *terrestre caelum*, heaven on earth.

But now, to attribute holiness to places, and call our Churches, Gods houses, is not this superstitious and Jewish? No sure, we are otherwayes taught by our Saviour; who saith expressly of his *Fathers house*, that it shall be called the house of prayer, *οἶκος τοῦ εὐχεσθαι* to all Nations; it shall be called, that is, *palam erit & habitur*; it shall so every where be, and be accounted; as *Beza* himself gives the glosse. And observe, We finde not our Saviour using any severities, so much, as in zeal for Gods house; that being prophaned, he takes the whip in his hand, as well as the Text in his mouth, and scourgeth as well as reproveth; he whips the *oxen*, and those men more beasts then they, the *money-changers*, out of the Temple; and justifies his Zeal by a *Scriptum est*, it is written: *My house shall be called the house of prayer, but ye have made it a den of theeves*. Now, that part of the Temple where our Saviour did this was not, *Atrium populi*,

populi, the Peoples court, that wherein the Jewes worshipped, but that *Atrium gentium*, the Gentiles court, wherein those *Σεβαστοι*, those *Grecians*, and other devout persons spoken of in the *Acts*, were admitted and worshipped. For, we may not think, the *Jewes*, who were so zealous for their Temples holiness, we may not think they would suffer the *Oxen* to tread, where themselves set foot so charily; neither would they suffer shops and stalls, and trade and traffick, where themselves did not approach, but cleansed and purified. It was that court which was made a thorow-fair, (as appears by the peoples carrying vessels tharow it,) which none was, but that of the Gentiles, as being void of legall sanctity, and without the first bounds of the Temple; yet this being a place of publick prayer, our Saviour will have it esteemed as Gods house, whereby he establisheth the relative holiness of our *Christian Churches*.

Acts 17. 4. 17.

Acts 8. 27.

Mark 11. 16.

A The Jewes, so zealous that nothing might come within their bounds of the Temple to profane them; they were regardless of the Gentiles bounds, as not so capable of profanation. Our Saviour at once to convince the Jewes error, as evill; and vindicate the place of the Gentiles worship, as holy; he sayes of that court, where the Gentiles did pray, that it is *his Fathers house*, and thereby establisheth the holiness of *Christian Oratories* to all Nations. Wherefore if we be Christians, we must approve of the publike places of Gods worship, which publike places must be accounted houses of Prayer, and if houses of Prayer, the houses of God, and what is his, is holy.

C And now, upon this our Saviours ground, have all our Christian Churches been erected; and as erected, so consecrated: Thus, when Christianity gained first acceptance, with the Imperial authority, that famous Church at *Jerusalem* was consecrated by *Eusebins*, and that at *Alexandria* by *Athanasius*. And we may observe, it was the Churches persecution by Heathens which hindred the building her Temples, and sure then to pull down her Temples, must be a persecution, if not heathenish.

D But why will our Saviour have his Fathers house called the *house of prayer*, why not as well the house of sacrifice, and of the Sacraments; or the house of prophesying, and of preaching?

Quest.

E I answer, Because without prayer all the rest are nothing, either as to Gods worship, or our benefit: And that hereby, we see the excellency of prayer above all other duties, and of publike prayer above all private devotions. Thus, I have opened unto you the *house of the Lord*, and we shall proceed further to shew you, how *David* dwells there, and discover to you the length of his lease, even for term of life; so says the *Psalmist*, *One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord, all the dayes of my life.*

Answ.

1. How *David* is said to dwell in the house of the Lord. The dwelling

Psal. 84. 4.

Psal. 132. 15.

dwelling *David* here speaks of, is not such, as it he would have the pallace of the King to be in the Temple of the Lord; or as another *Samuel*, himself continually to attend the Priest; no, his dwelling is not meant of a proper and continued habitation there, but of a frequent and constant repair thither; even in the mornings, and in the evenings, on the Sabbaths, and on the Feasts dayes, then to attend the publick solemnities of Gods worship and service; And *O blessed are they, Lord, that thus dwell in thy house, they will be still praising thee.* And it's worth our observing, how *David's* desire and resolution answers that of God himself; who says of *Zion*, *This shall be my rest for ever, here will I dwell, for I have desired it.* The Lord delights himself in Communion with his Saints, and well may his Saints then delight themselves in Communion with their God; God dwels with the faithful as in his Temple, O let the faithful then still joy to dwell with God in his Sanctuary.

2. See the length of *David's* lease, for term of life; that I may dwell in the house of the Lord *all the dayes of my life.* So much is mans nature in love with liberty and change, that not having variety of objects, and freedom of enjoyments, a Palace becomes a Prison, and the sweetest dainties a loathed bitterness. But O the perfect freedom of Gods service, and ravishing sweetness of his Sanctuary! which never begets loathing or dislike to the devout soul; but the more enjoyed, still the more desired. So that Gods house, is not *David's* desire for change, but for constancy; not for a small spurt, but for a long space; he measures his own dwelling in Gods Sanctuary, according to the time of his souls dwelling in the body, even *all the dayes of his life.*

All the dayes. The godly mans *Kalender* is from the Son of righteousness, he numbers his times by his aspect and influence; and and therefore he thinks it no day with his soul, but when Christs face doth shine; and accounts no happy houres, but what are spent in his service. So that should the Sun have run his round, and *David* not have repaired to Gods house, he would have cryed out as *Titus* the Emperor upon a less occasion after did, *O amici, diem perdidisti!* O my friends, I have lost a day! and as with *David*, so with every good Christian, that day is lost as to an happy account, which makes not an account of Gods holy worship.

Psal 23: 6.

But further, *David* renews his Lease, and resolves to have it for perpetuity, or rather makes Gods house his inheritance: *I will dwell (saith he) in the house of the Lord for ever.* *David* is not willing to live, except in Gods house; and when he departs the world, he would not depart the Temple, but by an happy change, of earthly for heavenly; enjoying the same holy presence in a more glorious beauty, even that of the beatifical vision.

Thus we have done with the object of *David's* petition: 1. As emphatically asserted to be *unum*, one thing. 2. As that one thing

is

is expressly described to be this, a *dwelling in the house of the Lord all the dayes of his life.*

From the Object we proceed to the *Acts*, which are two: The former speaks *David's* inward affection, that of desire; the latter speaks the eager prosecution of what he desired, in seeking after it; *One thing have I desired of the Lord, that will I seek after, &c.*

A 1. The *Act* which speaks *David's* inward affection, that of desire. *One thing have I desired.* Desires are the *Eschoes* of our loves; what we most ardently affect, we most eagerly covet: If our love then be spiritual and fixt on God, our desires will keep the tincture of our loves, and become holy and spiritual too. And there are no enjoyments so full, nor contentments so great, that desires are not excited; for what is desire, but the hearts flame? which does not by emission spend the stock, but by reflexion quicken the vigor of our loves: So that. *Testimonium gustata gratia est esuries*, saith S. Bernard; grace desired, is a sure testimony of grace received, and to hunger after Christ, is a good argument of having *tasted with David how good the Lord is.*

Pl. 34. 8.

Thus it is with Gods Saints on earth; but see the same with the very *Seraphims* in heaven, who clap their wings, that is, agitate their loves, and actuate their joyes by their desires; yea, no heart is so earthy, that breaths not forth the air of this region; and God alone it is, that can *satisfie the desire of every living thing.*

Isa. 6. 2.

Pl. 145. 16.

C And therefore is *David* right in his *Unum petii, One thing have I desired of the Lord.* For indeed, seeing the fruition of God is the last end of the souls creation, so infinite an object as God, supposeth an infinite desire in man. And though *David* confines his desires to one Object, yet can he not contain them in one *Act*; for like Number they are infinite, none so great, but is still capable of addition; so that mans desire cannot be satisfied but by his fulness, who is, as *Nazianzen* elegantly calls him, *πελαγος ὁ θς ὡς ἀπειρον καὶ ἀόριστον*, a Sea of Being, which hath neither bottome, nor shore; a fulness as inexhaustible, as it is unsearchable.

Naz. in Natal.

D All that splendor which attracts the desires of the most lofty *Heroes*; all those miseries which suspend the admiration of the most learned *Sages*; all that beaurty which inflames the hearts of the most passionate *Lovers*; yea, take all the whole Wardrobe and Magazine of nature, the whole stock of this worlds glory, Theaters, Thrones, Empires, and Arms, Scepters and Triumphs, what are they all but *stilla situla*, as a drop of the Bucket, compared with the vast Ocean of Gods fulness?

Isa 40. 15.

E What art thou then but ungrateful unto God, and unfaithful unto thine own soul? What art thou but a Rebel to his Sovereign Majesty, and a traitor to thine own repose and glory; whosoever thou art, that seeks for any other felicity then that of God? who hath his paradise in his

his own bosome, and offers to make thee blessed in his embraces.

O that thou wouldst now collect thy scattered thoughts, (*vain man*) and reduce thy wandring desires into this period and center of Unity, *Communion with God in Christ!* fixing thy delights in the beauty of his holiness, the worship of his Sanctuary, and the joy of his presence: Thus doth *David* in his *Unum petii, One thing have I desired.* Thus we have done with the former Act, which speaks *Dauids inward affection*, that of desire. A

2. The latter, which speaks his *eager prosecution* of what he desired, in seeking after it. *One thing have I desired, and that will I seek after.* In earthly pleasures, desires faint upon enjoyment; but in spiritual, once enjoyed, they are the more desired; and as the more hotly desired, so the more eagerly pursued. In carnal delights we say, *Vilescit adeptum quod accendit desideratum*; That which we hotly pursue for the attaining, when sped, we as carelessly despise after enjoying; and our own experience tells us, That *qui satietati occurrit satietatem incurrit*, A man is satiated with that which he took as a remedy against satiety. Thus how many are eagerly mad upon their carnal pleasures, till they feel their sting, and then they hate them: but it is far otherwise with our spiritual delights, we have no such appetite to them, as when we have tasted them; and are never glutted with their sweetness, but the more inflamed in our desires by their enjoyments. B

True it is, divine raptures, and spiritual ravishments, they are our heavenly refreshings, given not for food, but for cordials; and therefore are not so frequent, nor so continued, which begot *S. Bernards* complaint, *heu hora rara, & mora parva!* O how few (sweet Jesus!) are thy heavenly visits, and how short their stay! given they are either to comfort after affliction, or strengthen against temptation: Yea, like *Elijahs* repast, they are to sustain the soul for many days. Ye then that do not know the pleasures of Gods Sanctuary, do but get them, and ye cannot but love them; and by their taste, the more ardently long after them; yea, your inward affection will break forth into an eager prosecution, by prayers and meditation; by frequent humiliations of soul, by daily mortification of sin, and by a worthy participation of the Blessed Sacrament; by these, and all other holy means, diligently seeking what you so earnestly desire, even the blisse and joy of Gods Sanctuary and service. C

And indeed, we must know, to have desires without endeavours, is to be like him that lies at anchor, expecting a winde, but never hoiseth sail. Many there are which have a secret ardour, desires fly from their hearts, as sparks from a furnace, they break forth in heaps, but suddenly dye: Thus, they are strong in desires, but sluggard-like weak in endeavours, and so presently quench D
E

Bern. in Cant.
ult.

1 Kings 19. 8.

quench the Spirit which gives them motion : They desire much to be saved ; but they like not to practise *S. Pauls* precept, *To work out their salvation.*

Phil. 2. 12.

A But *David*, he is of a right temper, and in a right order : His hands second his heart ; his eager prosecution, his inward affection ; he seeks, what he desires. So are the words of his Petition in his *Unum petii* ; *One thing have I desired of the Lord, and that will I seek after, that I may dwell in the house of the Lord all the days of my life, &c.*

B Know then (Beloved) we have spiritual delights in their sacred source, no where so full, so free, as in the house of God, as in the service of the Sanctuary. *One day in thy Courts* (saith *David*) *are better then a thousand* ; *I had rather be a door-keeper in the house of the Lord, then to dwell in the tents of wickedness.* The delights of Gods Sanctuary, like the waters of *Bethlehem*, they are pure ; but the pleasures of the World, like the puddles of *Egypt*, they are polluted. Whilst the Tradesmen then hie them to their Shops, Merchants to their Change, Mariners to their Ships, Wantons to their Chambers, Covetous men to their Chests, Revellers to the Taverns, all men to their delights ; *David* too will haste to his, but it is to the Temple, to the Sanctuary ; there's the object of his joy, there's the Theatre of his delight, there's the Center of his desires, even the *Beauty of the Lord*, and the glory of his Worship.

Applic.

Ps. 84. 10.

C Wherefore then, *O ye wretched souls* ! how are you become enemies, not only to the Cross of Christ, but also to the Comforts of his Spirit ; Enemies to Reason and Religion, Enemies to Gods Sanctuary and his Ordinances, Enemies to Christs Church and chosen : O how are you enemies to all these ! Ye that prefer a Tavern before a Temple, and a Strumpets arms before your Saviours imbraces ; ye that prefer *Bacchus* Bowls before the Cup of Salvation, and carousing healths before your Saviours blood : Oh how are ye become the shame of Christians, and the reproach of Protestants ; the scandal of the Churches cause and service ! Oh how is it, that for the cursed carrion of bestial delights, ye renounce the communion of holy joys ! *O profane and licentious wretches* ! which delight to live with that *mad Legion* in the filthy Sepulchres and dark Tombs of carnal concupiscence ; and this with a sordid and sottish contempt of Angels fellowship, Saints communion, heavenly dainties and holy delights ; all which are the bliss of *Gods Sanctuary*, and the Ravishments of his holy Worship.

Mar. 5. 2, 3.

E 2. Be we exhorted so to give up our selves unto God at his Altar, that he may make us to dwell with him in his Temple ; so resign up our selves to him in his Sacrament, that (if it be his blessed will) he may continue his Service to us in his Sanctuary ; resign we up our selves to him in his Sacrament, that blessed Sacrament of the holy Eucharist. And when we come to Gods Altar, prepare we our Sacrifice

A & 15.9.
P. 26.6.

fice aright, purifying our hearts by faith in sincere humiliation, and washing our hands in innocency by fervent supplication: And thus compassing Gods Altar, he will accept our Offering, even through the merits of the Lamb Christ Jesus, which was offered up for us.

Heb 11.4.

Rupert 1.4. in
Gen. .2.

In this oblation of himself it was, that *Abel* offered a more excellent sacrifice than *Cain*; *πλεονα θυσιαν*, a more full sacrifice; *Plurimam hostiam*, (so the *Vulgar*) but how this? Why, *Rupertus* tells us; *Abel primo cor suum, deinde rem suam offerendo, plurimam hostiam per fidem obtulit*: *Abel* by faith offered as a more excellent, so a more plentiful sacrifice than *Cain*, in that he offered himself as well as his Lambs; whereas *Cain* offered *sua*, but not *se*, his goods, but not himself. *Abel* offered his heart and himself, as well as the Firstlings of his Flock: And thus if we will be accepted as *Abel* was, we must offer as *Abel* did, our Hearts unto God; these the Firstlings of our Flock indeed, the Heart being the *primum vivens*, the first that lives in grace, and the chief that is accepted in prayer.

Exod. 16.22.

And that (coming to Gods house and his Altar) we may bring *πλεονα θυσιαν*, a more plentiful sacrifice; we must remember, that the Measures of the Sanctuary are double to those of common use: Wherefore with double diligence do we prepare our hearts, our devotions; join we eager prosecution, to our inward affection; seek, as well as desire. So does holy *David*, in his *unum petii*; *One thing have I desired of the Lord, that will I seek after, &c.*

Eccles. 4.1.

Now to close this Sermon; observe that of the Preacher; *Look to thy foot when thou goest into the house of God.* Look to thy foot, that is, order thy affections, even with humility, reverence, and devotion.

Pf. 22.6.

Gen. 18.27.

1. With *humility*: Bow thy knee low with *David*; *I am a worm, and no man.* Fall down even to the ground with *Abraham*; *I who am but dust and ashes, have taken upon me to speak unto the Lord.*

Ezod. 4.5.

Pf. 99.1.

2. With *reverence*: *Put off thy shoes*, says God to *Moses*, *for the place wherein thou standest is holy ground.* Holy ground, because of Gods holy presence, which must not be approached but with holy fear. God that *sitteth between the Cherubims*, he here hearkens to our prayers, and speaks to us in his Word; and his Majesty then requires our reverence.

Pf. 122.1.

3. With *devotion*: That of *David's*; *I was glad when they said unto me, We will go into the house of the Lord.* And as we come with cheerfulness, so continue we with watchfulness; not letting the fire go out upon the Altar, not letting our devotion cool in Gods presence, especially when we present our selves at the Table of the Lord, that sacred solemnity of the blessed Eucharist.

charist. Oh that we could here compose our Souls to *Dauids* frame! That seeing God in Christ is the Center of all holy delights, we may make the enjoyment of his presence and communion the Center of all hearty desires; and then say in an humble faith, and ardent fervor of devotion: *One thing have I desired of the Lord; and that I will seek after, that I may dwell in the house of the Lord all the days of my life, &c.*

A

B

C

X 2

THE

D

E

THE SECOND S E R M O N

UPON

PSAL. 27. 4.

— *To behold the Beauty of Lord, and to enquire in his Temple.*

*Introducti-
on.*

Psal. 87. 2.

*2 Sam. 7. 16.
Zech. 3. 8.*

Hag. 11. 9.

*Joseph. Bel.
Jud. 1. 7. c. 12.*



GOD that loveth the *Gates of Sion*, above all the *habitations of Jacob*; he prefers the Publick Services of the Church, before the Private Worship of the Closet. Wherefore *Dauids* zeal to the Building, and *Zerobabels* to the rebuilding the Temple and House of God, it was rewarded and encouraged by the promise of the *Messiah*, issuing from their loyns: And if the holy zeal of building and restoring the House of God, had the promise of Christ in the flesh; sure I am, the blinde zeal of prophaneing and destroying Gods House, can have no communion with Christ in the Spirit. For observe we, how, the Prophet *Haggai* foretels, *That, the glory of the latter House, should be greater then that of the former*; the glory of *Zerobabels* Temple, greater then that of *Solomons*; which could not be meant as to the outward structure, or the inward ornaments; the latter House wanting what gave the excellency to the former; even the Ark of the Covenant, the Heavenly Fire, the overshadowing Cloud, the Urim and Thummim, and the gift of Prophecy; which gift of Prophecy was onely supplied by an *Eccho*, which the *Hebrews* call *Bath Kol*, the Daughter of a Voice, revealing sometimes something of the Will of God. Such a Voice was heard in the Temple before *Titus* besieged *Jerusalem*, *Migremus hinc*, Let us be gone hence.

Now all that glory, being wanting in the latter Temple, What made it more glorious then the former?

I answer, It was the presence and manifestation of Christ in the flesh, who was the substance of those Figures; the Body, of which the

the Temples glory was but a shadow. And if this was the glory of the *Jews Temple*, That Christ in the flesh, was there manifested and presented unto God; shall it not be much more the glory of our *Christian Oratories*, That there Christ in his Word and Sacraments is preached and exhibited unto us?

Christ is present in all places, but is said *To walk in the midst of the Golden Candlesticks*: Present he is in the Congregation of the

Rev. 2. 1.

A Saints, by a special ministration of the Spirit, declaration of his Will, and communication of his Grace; there his Power is evidenced, his Arm revealed, his Body and Blood exhibited. Who is it then, but will delight to dwell in that House, where the refreshing Food is Christs Body, and the chearing Wine his Blood; the ravishing Beauty, the light of his countenance, and the sweet repose, his Arms of Love? yea, where the blest Fellowship is that of Angels and Saints, and the onely service, Gods holy worship.

B However then, the ambitious mindes fore aloft, and with restless wing, pursue their wordly glory; yea, how ever voluptuous *Epicures* set themselves to the injoyment of their sensual delights, whatsoever they cost them, though body and soul, and all; yet fix we our desires on *Dauids one thing*, which is as much beyond comparison, as it is above exception, even, *To dwell in the House of the Lord*: This the centre of *Dauids Prayer*, the main object of his longing desires, and eager importunities, the thing he sues and seeks for; so says the Psalmist, *One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord, all the days of my life; to behold the beauty of the Lord, and to enquire in his Temple.*

C We proceed to the second General part, *The Divine Reason of Dauids Petition*, which is twofold, of Delight, and of Devotion. First, Of Delight, *To behold the Beauty of the Lord*; Secondly, Of Devotion, *To enquire in his Temple.*

We begin with the first particular, *that of Delight, To behold the Beauty of the Lord*. To behold the Beauty of the Lord! Why, what commerce hath Earth with Heaven, finite with infinite, flesh with spirit, dust and ashes, with majesty and glory, man with God? O the gracious sweetness of divine love! God descends to exalt man, the Creator humbles himself to a communion with his Creature, and to so near a communion, as to make his Spirit, mans life; his grace, mans comeliness; his wing, mans shadow; his hand, mans strength; his heart, mans rest; his beauty, mans delight; and his embraces, mans repose.

E This *Beauty of the Lord*, is of too glorious a ray to be beheld, otherways then under a vail; and therefore, it is the goodness of our Maker, to exhibite himself; not according to the strength of his glory, but according to the weakness of our capacity: The object is proportioned to the faculty, the Creatures are as the Waters, and his Word and Sacraments as the Mirrors, which represent God

Heb. 9. 2, 3.
&c.

Heb. 4. 14.

God by reflexion, whose glory we cannot look upon in a direct Beam.

And thus did *David* behold the *Beauty of the Lord* in his Sanctuary, as represented in Types and Figures; for we finde in the *first Tabernacle*, called *Holy*, the *Candlestick*, and the *Table*, and the *Shew-bread*; and in the *second Tabernacle*, called *The Holy of Holies*, we finde the *Golden Censer*, the *Ark*, the *Manna*, *Aarons Rod*, the *Tables of the Covenant*, the *Cherubims of Glory*, and the *Mercy Seat*. Now, this *Tabernacle and Sanctuary* did aptly represent the Church of Christ; whose Militant part, through the *vail* of Faith, does contemplate the glory of God; and our Lord Jesus Christ is our *μεγας Αρχειεπυς*, our *Great High Priest*, by whom we have access unto the Father, in the *Holy of Holies*, that is, the Highest Heavens: The *Brazen Laver* did signifie our Baptism and Repentance; the Sacrifice of *Burnt offerings*, the Mortification of our Lusts; the *Altar of Incense*, our Oblations of Prayers; the *Golden Candlestick*, the Preachers of the Gospel; and the *Lights* thereof, their holy Doctrine; the *Table of Shew-bread*, did prefigure the Sacrament of the Eucharist, and the Communion of Saints.

The *Holy of Holies* did represent the Heavenly State of the Church Triumphant; there being the *Ark of the Covenant*, the Personal and Corporal presence of Christ; the *Golden Propitiatory*, his glorious Humanity; and the *Table of the Law*, his perfect Obedience: the *Cherubims* wings, did represent the Ministry of Angels; from above which heavenly Spirits, God shews forth his glory, in a beatifical manifestation of himself to his Saints. In this Sanctuary is the *Golden Pot of Manna*, even an abundant fulness of Divine Joy, whose sweetness is incorruptible and everlasting; yea, here is *Aarons Rod*, which being withered, after budded, flowred, and brought forth ripe *Almonds*; that is, the dead bodies of Gods Saints, raised to life, are cloathed with immortality and glory.

Or further, By the *Tabernacle and Sanctuary*, was represented, not onely the Mystical, but also the Natural Body of Christ; not onely his Church, but also himself. He the *Ark* of the Testament, as the Word of the Father; placed in the Tabernacle, as cloathed with flesh: He the *Table of Shew-bread*, as our Life and Food in the Eucharist; he the *Candlestick*, as our Spiritual Light; he the *Incense* in the sweet savor of his Merits; he the *Sacrifice*, in the sufferings of his Cross; he the *Altar*, in the efficacy of his Mediation, by which our persons and our Prayers, our selves and our services become accepted of the Father.

Further yet, The *Tabernacle and Sanctuary* was a Map of the Universe, the greater World; and of Man, the lesser World:

1. A Map of the Universe, the greater World; the outward Courts representing the outmost Creation; the *holy Place*, the Church of Christ; and the *Holy of Holies*, the Heavenly Presence.

2. A

2. *A Map of Man*, the lesser World, consisting of Body, Soul, and Spirit; the *outward Court*, that's the Body; the *inward Tabernacle*, that's the Soul; and the *holy Sanctuary*, that's the Spirit; by which Spirit we have our communion, yea, and our communication too with our God. And well may the Temple of God be compared unto man, seeing man so often in Scripture is called *The Temple of God*.

1 Thess. 5. 23.

1 Cor. 3. 16.

2 Cor. 6. 16.

A Now, how well might *David*, in all these Representations of the Sanctuary, contemplate a Beauty, and that Beauty divine, even the *Beauty of the Lord*? No wonder then if *David* be so importunate in his suit, to have his dwelling in so pleasant a seat, as the House of the Lord; an Habitation, which hath Heaven for its prospect, the beauty of the Lord, for the object of the eye, and delight of the Soul.

B But however *David* doth behold *the beauty of the Lord* in the Sanctuary, yet where is that beauty in our Churches? what is that glory of his presence, as may denominate them his Houses? Why see it in our Churches sacred *Liturgy*; both as to the decency and order of her daily Service, and Sacramental Administrations. First, *As to the decency and order of her daily Service*. There being nothing in Devotion, nothing in Doctrine, nothing in Substance, nothing in Circumstance; but what Gods Word either explicitly commands, or implicitly allows. O lovely Order of holy Worship! right, a *form of Divine Service*, as being a continued Exercise of all the parts of holy Worship, taking up the whole minde and soul of the Spiritual man. In this Divine service, the Church by an orderly progress of Piety, and performance of Devotion, sometimes makes confession of sin, sometimes deprecations of wrath, sometimes Petitions of mercy, sometimes intercessions for all men; even all estates and conditions of men whatsoever, from the highest Prince, to the meanest Peasant, from the holiest Saint, to the vilest sinners, Turks and

C

D Infidels not excepted.

E Yea, in this *Form of Divine service*, and Publick worship, see how the Church of Christ doth sometimes adore Gods sacred Majesty, sometimes extol his glorious attributes, sometimes commemorate his famous acts, sometimes recount his gracious blessings, sometimes denounce his severe judgments, sometimes declare his Fatherly promises, sometimes set forth his heavenly praises. Sometimes the Church makes profession of her Faith, sometimes she publisheth the commands of her God, sometimes she is humbled in larger (yet not long winded) supplications, sometimes she is exercised in shorter (yet piercing and patheticall) ejaculations. All which hang together, not as mens extemporary non-sense, like ropes of Sand; but in an orderly composure, like a *chain of Gold*; one part still linkt within another, to become a fit ornament to set off the Churches beauty, whereby she is the more comely and fair in the eyes of her beloved.

Secondly,

Secondly, View we the Beauty of holy Worship, *in the Churches Publick Administrations*; to instance in that one of the blessed Sacrament of the Eucharist: O how does Divine Order, Reverence, and Devotion, mutually contend which shall give greatest lustre to the Beauty of this solemnity! First, the judgment is rightly informed from sacred Scripture, in the Mysteries of that blessed Sacrament: And the judgment being rightly informed by instruction, the affections are divinely raised by exhortation, set on with that persuasive argument and inforcing motive, the riches of grace, and promises of life, which God hath vouchsafed unto his chosen through Christ. This done, the Church proceeds to an oral confession of sins, and upon that, a Ministerial absolution of the penitent; and after, with heart, and hands, and eyes lift up to Heaven, all joyn together in the devout *Harmony* of Prayers and Praises.

Rev. 8: 3.

Then the Faithful *Pastor* of the Flock, having offered unto God the Sacrifice of his own, and others Devotion (ascending up before the Throne of Grace, as sacred Odors, made acceptable through the Incense of Christs merits,) he proceeds, with fear and reverence, to the *Consecration* of the Sacramental Elements; and how is this? why, observe, It is with a most pathetical commemoration of Gods love, of Christs passion, and of mans redemption; yea, with an obediencial and Eucharistical acknowledgement of Christs holy Institution, with the Order and End of the blessed Sacrament: Upon which, is pronounced the Word of blessing, with Prayer consecrating the Bread and Wine to be the Sacramental signs and seal of Christs Body and Blood. The Consecration ended, View we the *Administration*; in which the dearest pledges of Divine love are delivered with a Summary Recapitulation of the whole Sacraments mystery; That so the Soul of the receiver may have a present impression of renewed Devotion, in the very act of receiving. This Ministration being performed, the close of the whole service is applicatory of the whole solemnity, in most devout and pathetical Prayers, with Heavenly and Evangelical praises; which being ended, the Congregation is dismiss with a Ministerial Benediction.

1 Cor. 14: 25.

Now, *ex pede Herculem*, know ye the Eagle by its Feather, the Diamond by its spark; the *excellency of the Churches Liturgy* by this one part of her Publick service, the solemnity of the Eucharist; of which Sacraments administring, I may say what St. Paul said of the *Corinthians* prophesying, That, *if an unbeliever*, or any one (except a pertinacious Separatist) come into the Congregation of Gods people, while they are exercised in this solemn service of Divine Order, Reverence, and Devotion, he will be *ready to fall down upon his face, and worship God, reporting that God is in them of a truth*. I may confidently affirm, That so lovely is the Beauty of the Churches Order, Reverence, and Devotion, in the *Publick worship* of her

her daily service, and Sacramental administrations, as is really attractive of every eye, and heart, except what is prejudiced by Error, and Interest: Wherefore, though the unparallel'd prophaneſs of the present age, throw contempt upon the Sanctuary and House of God; yet do we there acknowledge a *Beauty of Holineſs*, as the object of our desires and delight. So that we can say with *David* in a zeal to Gods Publick worship, *One thing have I desired of the Lord, that will I seek after, &c.*

A The second Reason of *David's* Petition, *That of Devotion; To enquire in his Temple.* As Cities had their original from single Families, so Temples their beginning from single Altars. We no sooner read, That the holy Seed became propagated into several Families; but we presently finde those Families met in a Publick Congregation: For so in the days of *Enosh*, did men begin, publickly, to call upon the Name of the Lord; then, even in the morning of the World, did the Church keep her first *Mattins*, for so doth *St. Chrysostom*, and the Antients; yea, the best, and most of Modern *Expositors*, all interpret that of *Mens calling upon the Lord*, as to his Publick worship and service. So that, we may well plead Church Liturgy, as antient as Church Communion; and Church Communion, as to Gods Publick worship, contemporary with the third generation of mankind, and the third century of the World.

Gen. 4. 26.

B And if the Church had then their Publick service, they had also some publick place to be a *Bethel*, an House of God, where was consecrated an Altar unto the Lord. No doubt, from the beginning of the World, God had his Sabbaths and his Sacrifices, his Priests and his Altar, and his Tithes; and therefore, times, persons, place, and things, consecrate and appropriate to his Worship. Of this, and all this, we are assured from Reasons dictate, and Scriptures proof. And as it was thus from the beginning, so it shall be also unto the end of the World, though not in the same kinde, yet in the like Analogy; for which, we have *St. Johns* prophecy in his *Revelation*, and *Christs* promise in his *Gospel*.

Gen. 18. 19, 22.

C Altar and Priests to the most high God, we read to have been from *Adam* to *Melchisedech*, but a *Tabernacle* and *Temple* we finde not till *Moses* and *Solomon*: The *Tabernacle*, that a Type of our Earthly pilgrimage and temporary sojourning, as still flitting and removing in the Wilderness. The *Temple*, a Figure of our heavenly rest, and eternal habitation, as founded and fixt in *Canaan*.

D E When *Moses* framed the *Tabernacle*, it was according to the pattern in the Mount; which pattern, was that of Spiritual Mysteries which God shadowed forth by *Moses* in Mysterial Representations: This *Tabernacle* being pitcht, *Moses* goes up no more to God in the Mount, but God comes down to *Moses* in the Cloud; which Cloud was light, and fiery; and in that, as *Clemens* of *Alexandria* observes, *δενυγὰ ὡς καὶ ἁγίος ὡς φόβος*, a token of grace and fear:

Exod. 25. 40.

Exod. 40. 34, 38.

Clem. Alex. orat. adhort. ad Genr.

Y

If

If *Israel* were sincere and constant in their obedience, God was a light to lead them; but if froward and perverse in their iniquity, he was a fire to consume them.

John 2. 16.

And though God is not now present in our Churches, by a visible light and fire, which was but a Type; yet is he present in grace and fury, which is the thing typified; grace to accept the prayers of his people, and fury to avenge the prophanation of his Sanctuary. From which fury it is, that never any Nation, or Family, or Person, prospered to the third Generation, which either made *Gods house a place of Merchandise* by prophaning it, or *Merchandise of Gods house* by destroying it.

The Eagle that takes flesh from the Altar, carries coals to fire his own Nest; and never did any man seek to build his house with the stones of Gods Temple, but his honor was laid in the dust, and his ruine hath been remarkable. Of this it were easie to give you multitudes of sad examples, in Gods late and severe judgments upon this Nation, and in some neighboring Countreys; by which judgments he hath sealed this truth, That he owns our Christian Oratories for his holy Temples; vindicating their prophanation, and mens sacrilege, by most dreadful punishments.

1 Cor. 6. 19.

2 Cor. 3. 11.

Psal. 93. 6.

Psal. 96. 9.

I might set before you the examples of Gods vengeance; but I shall wave that, and present you rather the evidence of Gods Word, confirming to you the relative holiness of Gods Sanctuary; and this, from that one place of *St. Paul*, where he makes it an Argument unto holiness, That *we are Gods Temples*: Which, how vain had it been, if either God hath no Temple, or those Temples be not holy? Besides it is *St. Pauls* argument, *If that which is done away was glorious, much more that which remaineth is glorious*. If the Gospel then excel the Law; and Christs presence in his Sacraments, his presence in the Sanctuary; then must our Christian Churches excel the Jewish Temple; as excel in glory, so in beauty, even the beauty of Holiness: For, *Holiness becometh the House of the Lord for ever*. And therefore, the *Psalms* admonition still stands good, *Worship the Lord in the beauty of holiness*: And worship him, not onely by praying at his Altar; but also, by inquiring at his Oracle: Both the inseparable parts and appurtenances of his Temple; for saith *David*, *I will dwell in the House of the Lord, all the days of my life; to behold the Beauty of the Lord, and to inquire in his Temple*.

Gen. 28. 17.

To inquire in his Temple! Inquire, of what? why, of our right way to Heaven, for we are Pilgrims and Travellers, and that in the World too, as in a Wilderness; where it is easie to lose, but hard to finde our way: Therefore, it is well worthy our diligent and frequent inquiry, whether we be right or no: Now *Jacobs* Vision will tell us, That the House of God, it is *Scala & Janua Celi*, the Ladder, and Gate of Heaven: So that our sure way to ascend, and enter Heaven,

Heaven, it is to hold Communion with Gods Church, in the Profession and Devotion of his Publick Worship.

And to confirm us in this truth, we may behold the Servants of the Family, who know well the way to their Masters house; we may behold the *Angels* ascending and descending, in their several Ministries, for the good of those, whom God makes *Heirs of Salvation*.

Heb. 1. 14.

A seeing *David* himself is in so great a hazard, of being dejected with the tribulations of the godly, and seduced by the prosperity of the wicked, till he goes *into the Sanctuary of the Lord*, there to inquire at his Oracle. But what is then Gods Oracle? Why it is his sacred Word, the sure Interpreter of his holy Will; the Preaching of which Word, Christ hath committed to the Pastors of his Church.

Psal. 73. 17.

B And Oh the dignity and charge of their sacred Function! *Whose lips* are appointed to preserve knowledge, and that men should seek the Law at their mouths: So that, when we speak, it ought to be with that care and Conscience, as delivering to you the very Oracles of God. *O si quando loquamur ut Oracula, vivamus ut numina!* Oh that when we speak unto you the Oracles of Gods truth, that we then did present our selves examples of his holiness! That so, our lives integrity might be, *Et Censura & Disciplina*; both a Censure and a Discipline to others enormity; but, *We have our treasure in Earthen vessels*.

Mal. 2. 7.

1 Pet. 4. 11.

2 Cor. 4. 7.

C Further yet, this of *Davids* inquiring, *St. Hierome* renders by an *attendere*, and others by a *visitare*, a visiting and attending Gods Temple. And indeed, though true it is, That to the devout Saint and Servant of God, every day is a Sabbath, and every place a Temple; yet, as this does not exempt us from the observation of the Lords day, so nor from the frequenting Gods House; for as the one is a set and holy time, so is the other a separate and holy place, for his Publick worship; according to that, *Ye shall observe my Sabbaths, and reverence my Sanctuary*, which was spoken to the Jew in the Letter, but to the Christian in the Analogy. And strange it is, That they should be so remiss in-reverencing Gods Sanctuary, who yet seem so zealous for observing his Sabbaths, dis-joyning in their practise, what God hath so near joyned in his Precept.

Levit. 19. 30.

E But, that we are to *visit Gods Sanctuary*, and there attend his service, is not onely from the precept of holy Scripture, but also from the dictate of *Divine Reason*; which is this, That, we are all to be considered in a double capacity, as to our particular persons, and our Political Relations. Which Political Relations, are especially two; the first, as to Civil Community; the second, as to Mystical Communion. Now, as in Temporal Matters, we have our private places for our private affairs; but publick Halls, for publick services: So in Spiritual Matters, we have our private Closets, for our private De-

votions;

votions, but publick Temples for publick Worship ; Civil Communion, as Members of some Corporation, requires the former ; and no less doth our Mystical Communion, as Members of the Church, require the latter.

Psa. 95. 6.

But observe further, *David*, though so glorious a King, yet will become an attendant in Gods house. O the haughty pride then of the meaner Peasant ; who will not bow nor bend, not *fall down and worship*, in Gods Sanctuary ! O the haughty pride, I say of the meaner Peasant ! For who are they that so much contemn the Worship, and despise the reverence due to God in his Temple ; are they the mighty Kings, or the truly Noble ; no, but the meanest, and the lowest of the people.

Thus whilst we see the Potentate prostrate, we behold the Peasant stiff in Gods service ; yea, at present do we not behold the servant covered, whilst the Master is bare in Gods presence ? Strange disorder, as unreasonable as it is irreverent ; which to reform, know, all actions (we say in the *Schools*) are specified *ab objecto & fine*, from their object and their end ; what then is civil in respect of men and secular Affairs, is Religions in respect of God and his glory.

And thus bowing the Knee, uncovering the Head, and the like, which are civil actions in a respect to men, they become Religious and Divine, having God for their object, and his glory for their end : The Soul actuating the Body, an holy Fear actuating the Soul, and the Spirit of God actuating that holy Fear. So that *aperitio capitis*, a mans uncovering of the Head in Gods House, is a part of Worship ; and a keeping the Head bare, is a continued worshipping ; and if so, then not to bare the Head, is irreverence, if not profanation.

David, here, though a mighty Prince, yet of a far more humble temper, then the meanest Artisan of our age, he thinks it no indignity to his Royal person, but rather a delight to his devout Soul, to attend Gods service ; he will leave his Pallace, to visit Gods Temple ; and quit his Throne, to wait at Gods Altar. For so says the *Psalmist*, to declare the fervor of his Devotion, *One thing have I desired of the Lord, and that will I seek after ; that I may dwell in the House of Lord, all the days of my life, to behold the Beauty of the Lord, and to inquire in his Temple.* We proceed to Application.

Applic.

Ezek. 48: 35.

1. To give you several seasonable *Admonitions*, know, It is the Prophets title, which best adorns, and beautifies the Christians Temple, even, *Jehovah Shammah, The Lord is there.* And where the Lord is, there will be his Servants ; the holy Angels are in their Masters House, they (we may be sure) frequent our Publick Meetings. Yea doubtless, nothing done on Earth, is more joyous to the Angels, or formidable to the Devils ; then the united Prayers, and sighs, and tears, and lauds, and praises, of Gods Saints in Gods Sanctuary..

Wherefore,

Wherefore, if it be the presence of God, of Christ, and of the Angels, which makes the place of Gods worship beautiful; we may truly say of Gods Sanctuary, what is said of the *Kings Daughter*, *It is all glorious within*: Its chief Beauty consists, not in the outward Forms, but the inward Mysteries; not in the stately structure, but the gracious presence; not in the visible Congregation, but the invisible Communion; the Beauty is not the object of bodily, but of Spiritual eyes, *ὡς ἡ πῆξ ἐς δῆμιον*, it is of such things as Faith doth Minister and present unto us.

Psal. 45. 13.

Theod. de
græc. affect.
cur. Serm. 11.

And therefore, we cannot but justly reprove those who boast of their knowledge, and cry up their Faith: as if they were the onely men of a quick sight, and piercing eye: Whereas they have so thick a film of prejudice, and prophaneness, that they cannot behold with *David*, the beauty of the Lord, in his Sanctuary.

Know (*vain men*) that for the accomplishment of true delight, there must be not onely a pleasing object, but also a prepared faculty; and if there be no affection in the faculty, there can be no fruition of the object. Hence it is, that the rarest harmony affects not the Asses ear, so, nor heavenly delights, earthly mindes; and why? not because there is no pleasantness in the object, but no fitness in the subject; no fitness, either of faculty, or of affection; either of faculty to discern, or of affection to desire.

Wherefore, *O ye prophane men, and dissolute mindes!* know, The reason why you are not taken with the Beauty of the Lord in the service of his Sanctuary; it is because, either prejudice and error hath blinded your judgments, or the flesh and the world have deaded your affections; so that, either you do not see, what is visible to the Spiritual eye; or do not desire, what is delightful to the devout Heart. Such a heart, as that of *Dauids*, who makes it his *unum petii*, *One thing have I desired of the Lord, &c.*

But further yet, well does *David* make this the end, and reason of his dwelling in the Lords House, That he may behold his Beauty; for, how many are there, who never behold the Lords beauty, whilst they are in his House? They are, happily, as forward to come to Gods Temple, as *David*; they desire it, ay, and seek it too; but what, is it to see God, or rather to be seen themselves? is it to behold the Beauty of the Lord, or is not rather (O the bewitching folly and cursed Atheism of some mens hearts!) is it (I say) to behold the Beauty of the Lord, or not rather to behold the Beauty of some Lady?

Tell me, *O thou prophane wanton!* Is it not some Mistress, that masters thy Devotion? Tell me, thou gaudy Minion, is it not more to shew thy self, then serve thy God? is it not more that others may see thy beauty, then that thou maist see the Beauty of the Lord? Are not these the Motives and Reasons, of too too many who resort to Gods House? I appeal to your own bosoms; and if so, no wonder,

if

if they, who are blinded with the filth and folly of their own lusts, cannot see the Beauty and Loveliness of Gods house.

1 Cor. 2. 14.

The Beauty of the Lord, as it is not the prospect of every place, so, nor is it the object of every eye; *The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned.* No wonder then, if they taste not the sweetness of *Dauids* delight, who see not the beauty which ravisheth him; which beauty is not seen by the Eye of Sense, but the Eye of Faith. And this Eye is set in the heart, not in the head; for so *David*, taken and ravished with this Beauty of the Lord, he cries out, *My heart is fixed, O God, my heart is fixed.*

Psal 57. 7.

Oh Beloved! Know, that when an humble penitent, and enlarged suppliant, feels a secret ardor of Divine love, and then comes to bear a part in that holy Worship; which is presented before the Throne of Grace, holds Communion with the Saints and Angels, and is accepted by the God of Heaven, as perfumed by the Incense of Christs Merits. Oh this, this is more beautiful and lovely, more pleasing and joyous to the devout Soul, then to sway the Scepter of the Universe, and command a confluence of all this Worlds delights! Confident I am, those *four and twenty Elders*, in the *Revelations*, had more joy and delight in *casting down their Crowns, and Worshiping the Lamb*; then ever Monarch had in wearing his Crown, though *Domitian*, like he were adored by men.

Rev. 4. 10.

And here, to restrain mens irreverence in the Church, Let me use alike argument to that of *Lycurgus*, to restrain a desired parity in the State. It is said of *Lycurgus*, That when the *Lacedemonians* required an equality in their Government, he wished them first to begin it in their Houses; and this did presently instruct them to know, That *par in parem non habet imperium*, where there is parity, there can be no good rule. As thus *Lycurgus* to restrain the *Lacedemonian* parity in the State, so to restrain mens irreverence in the Church. I say *Beloved*, do ye, when ye serve God here, as ye require them to do, who serve you at home; that is, as you expect they should give you a civil respect in your houses, so do you give God a Religious reverence in his Temple; otherwise, it will be apparent you are more sensible of your own honor, then of Gods; and esteem more of your own houses, then his; Or else, it will appear, you prophanely think the Church, not to be Gods House; nor the Service there, his Worship. A prophaneness diametrically opposite to *Dauids* Devotion, in his *Unum petii, One thing have I desired, &c.*

2. Be we exhorted, according to *Dauids* example, *Aperto vivere voto*, openly to profess our devotion and zeal to Gods House, declare our judgment and affection for Gods Worship, even then, when we cannot give our presence and attendance in his Sanctuary.

There is none but thinks, the Churches present pressure, to be the Clergies

Clergies tryal; and true indeed it is so, yet, to be driven from Pulpit and Altar, from Sanctuary and Service, is no new thing to us; that hath been our tryal again and again; in all which we have, to the eye and ear of the whole world, witnessed by our sufferings, our hearty good will, and zeal to Gods House.

A Wherefore, know (Beloved) this tryal is also, and more especially the peoples, to prove their sincerity, whether they have had a respect to the presence of God, or of men; in attending the service of his Sanctuary, for Fashion, or for Conscience. If for Conscience, they will then follow the Lamb whithersoever he goes, they will follow Christ, wheresoever he presents himself in his Ordinances; even in private Communion, with a desire and longing after the Publick Congregation.

Rev. 4 14.

B We say, the presence of the King makes the Court; and as it was told *Commodus, ibi Roma ubi Augustus*, There is Rome, where is the Emperor; so there is the Church, where is Christ, Christ in his Ordinances; there is his Sanctuary, where is his service. And it is no new thing to have the Ark brought into the house of *Abinadab*, changing its publick seat for a private habitation.

Herodian. l. i.

1 Sam. 7. 1.

C Now, I bless God for this opportunity of vindicating the honor of his House; that as the *Jews*, when driven from *Jerusalem*, yet prayed with their faces towards the Temple; so ye (if God shall suffer you to be deprived of his service) may still pray with your desires fixt upon his Sanctuary; longing to visit his Temple, and behold the beauty of his Holiness.

And here seeing we are come into Gods house, and that to feed at Christ Table, do we so behold his beauty, as to adore his presence; adore it with the humblest reverence of a devout heart; so worshipping God in his Sanctuary, as Christ hath taught us to petition him in our Prayers, even, *Thy will be done on Earth, as it is in Heaven*.

D See then, what is our pattern in the Mount, what is the precedent Angels and Saints give us in Heaven? Why, we have it in St. *Johns* Vision; where the heavenly Spirits, the *Angels* and *Saints*, they worship, they fall down, and sing praise; and this with consent of will, and of worship; keeping order and unity; one posture of adoration, one form of praise; as one heart of devotion, and one fire of love.

Rev. 4. 10, 11.
& 5. 8, &c.

E Now, what better way in our aspirings after perfection, then to imitate those who are perfect; and so, whilst Sojourners on Earth, to have our conversation in Heaven? whereas a multitude met together in the Church, without Order and Discipline, *Non populus sed turba est*, It is not a Congregation, but a tumult; not an assembly, but a rout: *Babylonem exhibet, de Hierusalem nihil habet* (as Bernard well,) Such a meeting speaks men of *Babylon*, not of *Jerusalem*; not *Jerusalem* which is above, whose order and unity we have seen in St. *Johns* Vision, and ought to imitate in Gods House.

Bern. in dedicat. Eccle. Ser. 5.

To

To close: As you behold the *Beauty of the Lord*, in the form of the Churches ministration; so above all, behold it in the excellency and glory of the things ministred. Behold we that *εὐδοκία*, that good pleasure of the Lord, wherewith he loveth us in Christ, bringing life and salvation to our Souls, in the death and passion of his Son. See here that *ἔργον ἀγάπης*, as the Greek Church calls it, that *portentum amoris*, that stupendous wonder, and astonishing mystery of Divine love; that God should give his Son, and the Son give himself to be the Sacrifice for our sin on his Cross, and the Food of our Souls at his Table.

And here, O thou humble penitent, and devout suppliant! When thou hast tasted the sweetness and delights, behold the beauty and glory of the Lord, in this Contemplation of his Love; with St. *Austin*, I say unto thee, *Alind desidera, si majus, si melius, si suavius inveneris*, Go, consider and desire, contemplate and enjoy something else, if any thing thou canst finde greater, or better, or sweeter; greater in glory, better in worth, or sweeter in delights. But, if here thou beholdest a beauty, to which all other excellency is a foil; a glory to which all other lustre is a stain, a delight to which all other pleasure is a bitterness: If so, then here center thy desires, and take up *David's*, *Unum petii*. *One thing have I desired of the Lord, that will I seek after; that I may dwell in the House of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his Temple.*

Halleluiab,

FINIS.

